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THE
NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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ABBREVIATIONS¹.

1. Canonical Books.

- A. — Aṅguttara-Nikāya.
- B. — Buddhavaṃsa.
- C. — Cariyā-Piṭaka.
- D. — Dīgha-Nikāya.
- Dhp. — Dhammapada.
- Dh. S. — Dhamma-Saṅgani.
- It. — Itivuttaka.
- Jāt. — Jātaka.
- Kh. P. — Khuddaka-Pāṭha.
- K. V. — Kathā-Vatthu.
- M. — Majjhima-Nikāya.
- M. P. S. — Mahā-Parinibbāna-Sutta.
- P. P. — Puggala-Paññatti.
- P. V. — Peta-Vatthu.
- S. — Saṃyutta-Nikāya.
- S. N. — Sutta-Nipāta.
- Thag. — Thera-Gāthā.
- Thig. — Therī-Gāthā.
- Ud. — Udāna.
- Vin. — Vinaya.
- V. V. — Vimāna-Vatthu.

2. Other Books.

- Asl. — Attha-Sālinī.
- K. V. A. — Kathā-Vatthu-Aṭṭhakathā.
- G. V. — Gandha-Vaṃsa.
- Jin. — Jinālaṃkāra.
- Dhp. A. — Dhammapada-Aṭṭhakathā.
- Dīp. — Dīpavaṃsa.
- Man. — Manoratha-Pūraṇī.

¹ For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mil. — Milinda-Pañha.
 Nett. — Netti-Pakarāṇa.
 Nett. A. — Netti-Pakarāṇa-Aṭṭhakathā.
 Pet. — Peṭakopadesa.
 Sad. S. — Saddhamma-Saṃgaha.
 Sās. — Sāsana-Vamsa.
 Sum. — Sumaṅgala-Vilāsini.
 Vis. M. — Visuddhi-Magga.
 Lal. — Lalitavistara.
 Mhv. — Mahāvastu.
 MBh. — Mahābhārata.
 S. B. E. — Sacred Books of the East.
 J. P. T. S. — Journal of the Pali Text Society.
 J. R. A. S. — Journal of the Royal Asiatic Society.
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.

CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add *sukhasaññā* after *subhasaññā*.
 p. 11, l. 6 fr. b. read *sukke*.
 p. 13, l. 12 fr. b. delete the full stop after *ti*.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after *pahiyyati*.
 p. 54, l. 3 fr. t. join *adhipaññā* and *sikkhā*.
 p. 128, l. 1 fr. t. read *saṃkilesabbhāgiyam*.
 p. 194, l. 6 fr. t. separate *nayanti* and *tāyā*.
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INTRODUCTION.

The Netti-pakarana, also called Netti-gandha, or simply Netti, i. e. the treatise or the book on 'Leading'^{*}, to wit

^{*} For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhi*, viz. *netticchinna* *bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, A Complete Index to the *Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059.1136.1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. na, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanāyanasamatthā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabbhavam*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dhammanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa*. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Sikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrīm* occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ² Sum. I, p. 17; Asl. p. 18. ³ See p. 193.

⁴ See p. X. ⁵ The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakaṛaṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvappanā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. ⁶ See p. 194.

v. 3 of the Sangaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsanaṃvamsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the Netti² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the Sāsanaṃvamsa³, a prose work compiled by the Burmese Paññāsāmi in 1861 A. D.⁴ Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārāma-Vihāra⁵. We now turn to the Gandhavamsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāyana⁶, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² Nettiyaṭṭhakathā cāpi etā atthattavannana
ācariya-Dhammapālatheren'evābhivannitā.

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph.D., p. 1 (published together with the Sās.). ⁵ Sās. p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Candā (Canda) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. p. 157 sqq. (Fausböll). A tika to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

- Thitiṃ ākaṅkhamānena ciraṃ saddhammanetthiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādamūle pavattitaṃ
 passatā abhinīhāraṃ sampattaṃ yassa matthakaṃ (6)
 'Saṃkhittam vibhajantānaṃ eso aggo' ti ādinā
 thapito Etad-aggasmiṃ⁴ yo mahāsāvakkuttamo (7)
 Chaḷābhiñño vasippatto pabhinnaṭṭisaṃblhido
 Mahākaccāyano thero sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanaṃ sadāyattā navaṅgass' atthavaṇṇanā (9)
 Tassa⁵ gambhīrañāpehi ogāhetabbabhāvato
 kiñcāpi dukkarā kātum atthasaṃvaṇṇanā mayā (10)
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsanaṃ
 pubbācariyasihānaṃ tiṭṭhate ca vinicchayo (11)
 Tasmā taṃ upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ saṃsandetvā yathābalaṃ (12)
 Suvisuddham asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭṭikā to the ṭikā of the Abhidhammatthakathā is mentioned there by the name of Līnatthavaṇṇanā and also an anonymous ṭikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarāṇa-atthakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭṭikā to the same work to which he had written an atthakathā or a ṭikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsinaṃ samayaṃ avilomayaṃ (13)

Pamādalekhaṃ¹ vajjetvā pāliṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissāṃ² atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhavo ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhiputhutta | sā bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako¹. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvakaḥṣitaṃ

Bhagavatānumoditaṃ (MS. 'tā anu') ti ca;

whereupon the question is put:—Katham etaṃ viññāyati ti, and answered by the words:—Pāliṭo eva, na hi pāliṭo aññaṃ pamānataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāli, sā pamānaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhatam. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

¹ MS. has mahāda°. The ṭikā, which has pamāda°, explains this word as follows:—Aparabhāge pottha-kārūḥhakāle pamajjitvā likhanavasena pavattaṃ pamāda-pātham vajjetvā apanetvā pāliṃ sammā niyojanti tam tam Netti-pāliṃ tattha tattha udāharanabhāvena ānitasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā tam tam udāharanassuttasaṃkhātam pāliṃ tasmim tasmim lakṣanabhūte Nettigandhe samma-d-eva niyojento.

² Excepting the Sadhammasaṅgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of Dhammapāla, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of Dhammapāla are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of Buddhadatta, who composed the *Jinālamkāra*³, and precedes that of Ānanda,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ

Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sād. S.*

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two Dhammapālas is erroneously denoted 'native of Lanka' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of Buddhadatta (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosupatti* (ed. J. Gray), p. 49 sqq., that Buddhaghosa and Buddhadatta had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that Buddhadatta wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to Buddharakkhita, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭīkā* (called *Jinālamkāra*?) to the *Jin.* It is true that a postscript, to be found also in the Mandalay MS. of this text, names Buddharakkhita, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the Abhidhamma-books is ascribed¹. The second is called Culla-Dhammapāla. He was the senior pupil of Ānanda and wrote the *Saccasamkhepa*². A third Dhammapāla appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth Dhammapāla occurs in a group of (twenty-three) scholars⁵ who are said to have written at Arimaddana (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ G. V. p. 60; 69; *Sās.* p. 33. ² G. V. p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called Dhammapāla. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the J. P. T. S. 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

⁴ G. V. p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875); No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pali Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I. ⁵ G. V. p. 67. In the J. P. T. S. 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this Dhammapāla is the same who, in the *Sās.* p. 33, is said to have written an *anuṭikā* to a *ṭikā*, called *Vimativinodani*, on the *Vinaya* by Kassapa in the *Tamul-country*, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭīkā at request of Buddhāmitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī¹.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesis* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another; why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcīpura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq
Sum. I, p. 31.

² The term *dharmmanetti* occurs in

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgani*. Among the authorities quoted there² the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). ³ See p. X n. 6.

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Saṃgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālini⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Nettī⁵. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhṛp. A. is referred to in the V. V. A.⁶, and a ṭikā to the Vis. M.

¹ Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.

For this verse, see Nett. A., fol. kaī, obv., l. 3; Sum. I, p. 17 sq.; Asl. p. 19 (in the second half suttam is inserted before Suttan ti against the metre). The words dvādasā padāni suttam (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanaṃ ti attho. Taṃ sabbān ti taṃ suttan ti vuttam sakalaṃ buddhāvacaṇaṃ. Byañjanañ ca attho cā ti byañjanañ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idaṃ vuttam hoti. Atthasūcanādito suttam pariyattidhammo, tañ ca sabbān atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanaṃ ti vuttam, taṃ sabbān suttam pariyatti sāsanaṃ adhippetabbā. Atthato pana dvādasā padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanam attho cā ti. ² In Sum. and Asl. these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Aryā. ³ See p. X n. 6. ⁴ See p. 215; 240. ⁵ G. V. p. 59. ⁶ p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century¹, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddesa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong². The *Paṭiniddesavāra*, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. 4u, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to *Kaccāyana's Grammar*, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Āṅguttara*¹ we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāyana and proved to be conformable to the doctrine of the ten *Kasinas*². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*³, referred to the *Madhupiṇḍikasutta* (*M. I*, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

¹ A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ananda is substituted for Mahākaccāyana. It originally applied to the latter alone, of whom it is said *samkhittena bhāsitaṣa vitthārena atthaṃ vibhajantānaṃ* (A. I, p. 23).

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Pārāyana-suttantaṃ (?) ti ime tayo suttanta atthupattim katvā therāṃ samkhittena bhāsitaṣa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapesi ti.*

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work². But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsīn, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā paṇāyam Nettipakaraṇapariṇeḍḍato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamam hi hāravacāro, tato nayavacāro, pacchā paṭṭhānavacāro ti. Pāli-vatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito paṇicagāthāhi paricchinno . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho. ³ loc. cit.

⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namo sammāsam-

Pet. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (*atthavannanā*) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānam paramatthadassinam silādigunaparamippattānam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanaṇaṇṇā, suttadhīṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

¹ A firm point indeed would be given, if it be possible to recognize our Petāka (Petāka = Petākopaṇṇa, as warranted by Dhammapāla) in the Petāki, to wit 'the person who knows the Petāka' of the Bhārat-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Petāki means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Petāka', though the juxtaposition of petākin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petāka', we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Udde-savāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutthāna, and the Sāsana-paṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Udde-sa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*², although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*³

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*⁴ in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre⁵ which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

* That is to say, always referring to the preceding *niddesa*.² See Appendix II. ³ I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇā sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-saviviccāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a *Piṭaka* text.

⁴ I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. ⁵ See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.) :—

Ye dhamma-hetupabbhāvā | tesam hetum Tathāgato āha
tesaṃ ca yo nirodho | evaṃvādī mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa° instead of hetuppa° to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses,

which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhanappadīpikā*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)¹; and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (*Introd. to Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakarana*) combines a commentary with a Dictionary'. ² ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam arthaṃ kāmāṃ ca yathakālaṃ niṣevate
dharmārthakāmasamyogaṃ so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Aṭṭhāna-Vagga (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittaṃ dūṣayanti kathaṃ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fā-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmīr, who lived some centuries before him³, broke open, or more rightly *'overthrew'* the Stūpas⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti⁵, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, *A Record of Buddhist Kingdoms*, p. 69 sqq.

² S. Beal, *Buddhist Records*, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171. ⁵ In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kārandavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era¹. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists². A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form³. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more⁴ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghosa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). ² As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. ⁴ A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttam* (at p. 54) where *buddhā* looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by dhammapariyāyāni in the Bābhra Edict, and Senart fitly has rendered '*morceaux religieux*'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.¹ But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the *buddhānussati*' (and likewise in the *dhammā*, *samghā*, *silā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (skr. *buddhānusmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *puṇyabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

¹ *Dip.* XX, 19 sqq. ² If, nevertheless, the *Tika* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca* (*poṭṭhakesu likhāpayum*).

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which *Dhammapāla* intends to adduce. He says¹:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely *fix* the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by *Dhammapāla* is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by *Dhammapāla*, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*², which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the *It.* (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

¹ As to the text, see p. X sq. ² See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna^{*} on p. 38 of our work¹ is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

^{*} The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādisesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fullness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)³, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharmā. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharman was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharmā first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka⁴ for the first time we meet with the term saptatrimśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dh. p. A. p. 180; 201; 209 (on p. 273 saptatrimśa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dhā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yēna pubba-bhāge kāyasucaritātibhedena aparabbhāge sattatimsa bodhipakkhiyabhedena dhammena arahanto buddha-pacce-kabuddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saññās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when 'bodhipakkhiyā dhammā' was already in use² as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*² became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*³,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

² An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamū dhammā bodhipakkhiyā*. ³ In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

³ See Note on the Pali Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (*Calcutta* 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sariputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana¹.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyaniputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa². Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

¹ See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a *Ṭikā* to the *Āṅuttaranikāyatthakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapattānāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakarapaṇaṃ Nettipakakaraṇaṃ cā ti pakaraṇattayaṃ saṃghamaññhe pakāsesi. But in the *Man.*, when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgatassa saṃkhepavacananaṃ atthavasena vā pūretuṃ sakkonti vyañjanavasena vā, ayaṃ pana therō ubhayavasenañpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid *Ṭikā*, three more works are mentioned, i. e. Cullanirutti, *Peṭakopadesa*, and *Vaṇṇanīti*, whereas in the *Sās.* (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sārvāsti-)vāda school, one of the two branches into which the Mahimsā-sakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

- B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausbøll: J. P. T. S. 1896, p. 41);
- B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, *op. cit.* I, p. 175. ² See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by *Dhammapāla*.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves^{*}

* In a postscript to the Mandalay MS. we read *Netti-atthakathāya Linatthavannanā niṭṭhitā* (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavannanā Samantapālanāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānaṃ hitakārā Nettiyā vibhāvanā chabbisādhikanavasate Sakarāje* (1575 A. D.) *savānamāse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā*.

Saddhasattuttamo nātho loke uppajji nāyako sambuddho Gotamo jino anekagunālamkato.

Sāsanam tassa setṭha(m) vassasatādhikaṃ dvisahassam, yadā pattam nimmalavaḍḍhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

Anakketasāre(?) ti rājāno anuvattake

laddā steje (? setacchatte) vare loke vimhayajānane appamatto mahāviro puññaṃ katvā hi modati.

Tasmiṃ vasse sāvane māse candimadivase suriyuggamane kāle niṭṭhitā vibhāvanā.

Yattakam sāsanam ṭhitam tattakam racitam mayā ṭhātu Netti-vibhāvanā jinaputte hitavahā.

Iti tam racayanto puññaṃ adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabhā (°rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja.

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti².

Vitorājadēviputta-nattā ca sajjātikā (sahajā*)
 sabbe rājjasukhe tthavā caranta (*tu) caritaṃ sukhā.
 (I join in this wish most heartily).

Devo kāle vassatu, sabbo rājjato jano sukha(m) aññaṃ-
 aññaṃ ahimsanto piyo hotu, hi kālava (vā) hoti. Siddhīr
 astu. Nimi(?).

Ayam Nettipakaranatīkā London-nāma nagare pālipotthaka-
 kasamāgamāyattamūlena Lamkādiṇe Gaṇanagare Edmaṇḍ
 Guṇaratna-Ātapattunāmena Mudalindena mayā buddhassa
 Bhagavato parinibbānato timsuttaracatusatādhikadvisahā-
 sesu atikkantesu ekatimsatime samvaccare (A. B. 2431;
 A. D. 1888) likhāpetvā pahitā ti dāṭṭhabbāṃ.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² ?Sihasūradhammarāja, whose Burmese name was Nyaung-Rām-Meng. A new Tīkā (abhinavatīkā), called Peṭakā-lamkāra, was composed by Nāṇabhisāsanaadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ na sundaram.
- 2) p. 1, v. 1 c. Āpare pana taṃ tassa sāsānavaraṃ ti paṭhanti. Tesāṃ matena yaṃ-saddo sāsānasaddena samānādhikaraṇo ti dāṭṭhabbo. Idam vuttam hoti: Yaṃ sāsānavaraṃ salokapālo loko pūjayati namassati ca, taṃ sāsānavaraṃ vidūhi nātabban ti. Imasmiṃ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakkattā nippariyāyena lokapālo, tasmiṃ tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi pātho. Tassa paṇḍitehi saka-parasantānesu netabbam pāpetabbam ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

- Tattha attasantāne pāpanaṃ bujḥhanam, parasantāne bodhanan ti daṭṭhabbam.
- 4) p. 1, v. 3 d. Kaccāyanagottaniddiṭṭhā ti pi paṭho (cf. p. XXI n.).
 - 5) p. 1, v. 4 b. Keci nayo cā ti paṭhanti, tam na sundaram.
 - 6) p. 2, l. 15. Gatā ti nātā, matā ti attho, so eva vā paṭho.
 - 7) p. 3, v. 1 a. Keci assādādīnavato ti paṭhanti. Tam na sundaram.
 - 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttā-yutti (cf. p. 201).
 - 9) p. 3, v. 6 c. pubbāparena sandhī ti pi paṭho (borne out by B.)
 - 10) p. 4, v. 19 b. Keci samkilese ti pi paṭhanti (borne out by B. S.).
 - 11) p. 4, v. 20 c. olokayate te abahī ti pi paṭho (for manasā volokayate, cf. p. 208).
 - 12) p. 4, v. 21 b. ukkhipiya yo samāneti ti pi paṭhanti (cf. p. 208).
 - 13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
 - 14) p. 4, v. 23 ab. Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.
 - 15) p. 5, v. 26 c. adopts saṅkalayitvā for samkhepayato (cf. p. 210).
 - 16) p. 8, l. 1. has samuṭṭhito instead of sambhavati (cf. p. 212).
 - 17) p. 8, l. 8. Imāsu dvisu paññāsū ti pi paṭhanti.
 - 18) p. 10, l. 23. Yathā kiṃ bhaveyyā ti pi paṭho.
 - 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
 - 20) p. 15, l. 29. imehi catūhi indriyehi ti pi paṭi (cf. p. 215).
 - 21) p. 15, last line. padhānan ti pi paṭho (cf. p. 216).
 - 22) p. 18, l. 8. paṭighatṭhāniyesū ti pi paṭho.
 - 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. aṭṭhasamāpattibrahmacariyassa) patikkhepo.
 - 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayaṃ paṭho:—Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, puññavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B., and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti . . . Tattha katamo pāṭho yuttatara ti? Pacchimo pāṭho ti (i. e. the reading of the text); nīṭṭham gantabbam, yasmā Nibbedhabhāgiyam nāma suttam: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesam katvā dhammam desesi ti.

25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B., (cf. p. 223).

26) p. 52, l. 4. vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.

27) p. 99, l. 6. purā aniyatam samatikkamati ti pi pāṭho.

28) p. 108, l. 8. paccāgamanam ti pi pāṭho.

[29) p. 137, l. 17. yājayogo ti pi pāṭho, dāmayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.

31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.

32) p. 176, l. 8. silakkhandenā ti pi pāṭho.

33) p. 189, l. 3. maggam jānāti hitānukampi ti pi pāṭho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B₁ and S. descend. We hereby best account for errors which B. has in common partly with B₁ and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by* instead of *vy*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another². But let me not be understood to have corrected indiscriminately and

² E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B₁ have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. nau, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadaññam pi byañjanato gavesitabban ti attho. Imesam dhammānam atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati ... Tena icchātāṇhānam atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan (sic) ti yathā idam vacanam samatthanam hoti, evam [MS. eva] icchā vipariyāye āghatavatthūsu kodho upanāho ca uppajjati ti idam pi samatthanam hoti. Na tathā jarāmaranavipariyāye ti jarāmaranatanhānam atthato aññattam (sic) pi samatthitam hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātāṇhānam atthato anaññattam (sic), atha kasmā ... And to p. 38 (fol. co, last line) it says:—Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api cā ti ādi vuttam. In point of fact, the difference between*

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, *are*, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapatthāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' ἐδκλεῖς*! I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Of.' passages of which the text referred to does not present an exact

anyatā = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

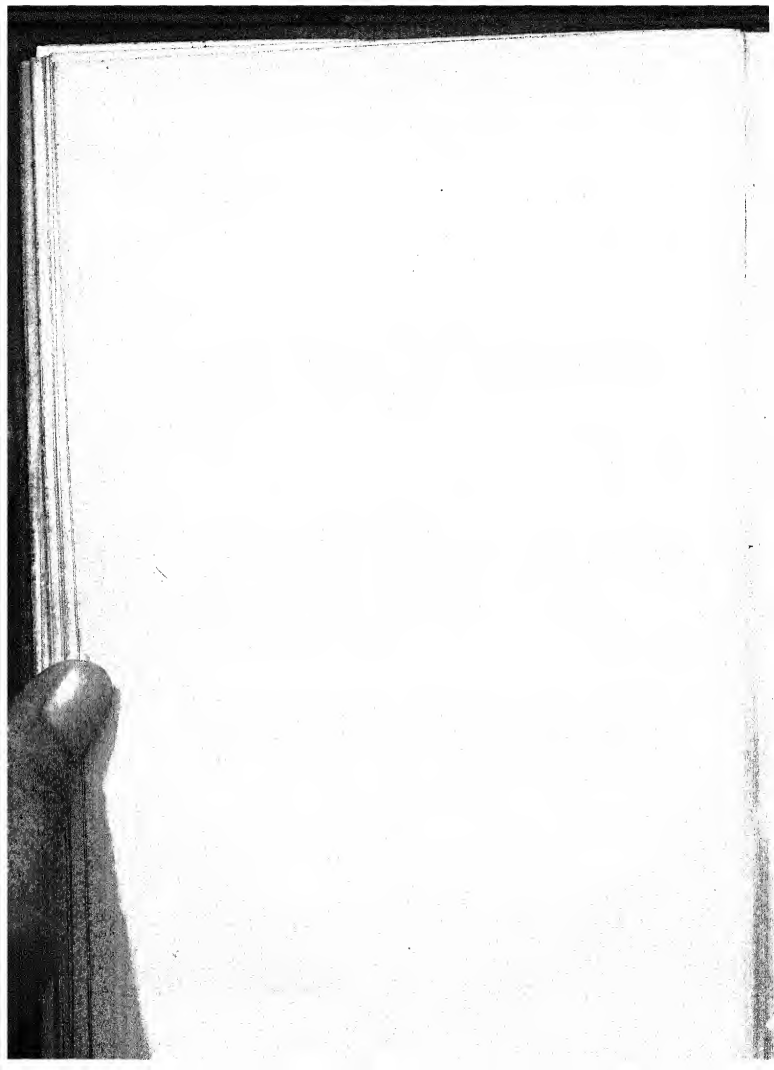
There is in the commentary on the *Hārasampāta*² an additional discussion³ about the sixteen *hārasampātas* which covers fol. 7a, rev., first line till fol. 7b, obv., fourth line. It is headed by Dhp. v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).
September 1900.

THE EDITOR.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabham, tam pubbe vuttanayattā uttānam eva.* ³ It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*



Namo Tassa Bhagavato Arahato sammāsam-
buddhassa.

SAMGAHAVĀRA.¹

² Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta³ sāsanaṇavaraṇ | vidūhi ñeyyaṇ naravaṇarassa 1
Dvāḍasa paḍāni suttam | taṇ sabbam byañjanaṇ ca attho ca
taṇ viññeyyaṇ ubhayaṇ | ko attho byañjanaṇ katamaṇ?—2
Soḷasa hārā Netti | pañca nayā sāsanaṇsa pariyeṭṭhi^{*}
atṭhārasa mūlapaḍā | Mahakaccānena⁴ niddiṭṭhā. 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayaṇ pariggahitaṇ | vuccati suttam yathāsuttam. 4
Yā c'eva desanā yaṇ ca | desitaṇ ubhayaṇ eva viññeyyaṇ
tatrāyaṇ ānupubbī | navavidhasuttantaṇpariyeṭṭhi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā?

Desanā, vicayo, yutti, padaṭṭhāno, lakkaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraṇo,
sodhana, adhiṭṭhāno, parikkhāro, samāropano iti.

¹ *Titles not in the MSS.*

² Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,

v. 5 Mukhacapalā (pāda a: Vipulā).

³ etaṇ, B. S.

⁴ Mahā^o, B. S.

⁵ °suttam pari^o, S. ⁶ B. adds saṅghavāro. ⁷ om. S.

Tassānugīti: —

¹Desanā vicayo yutti | padaṭṭhāno ca lakkaṇaṇo
catubhūho ca āvatto | vibhatti parivattano ¹
veracano ca ²paññatti | otaraṇo ca sodhanaṇo
adhiṭṭhāno parikkhāro | samāropano ³soḷaso. ²
⁴Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā
etesañ c'eva ⁵bhavati | vitthāratayā nayavibhatti ti. ³

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkhito, disālocano, añkuso iti.

Tassānugīti: —

⁶Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sihavikkhito nāma | tatiyo nayalañjako. ¹
Disālocanam āhamsu | catuttham nayam uttamam
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. ²

3. Tattha katamāni aṭṭhārasa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha ⁷katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, nikkasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, anikkasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idam uddānam: —

⁸Taṇhā ca avijjā pi ⁹ca | lobho doso tath' eva moho ca ²
caturo ¹⁰ca vipallāsā | kilesabhūmī ¹¹nava ¹²padāni. ¹

¹ Metre Pathyāvatta; v. 2 cd Vipulā Pīṅgalassa.

² om. S. ³ pañcadasā ('daso, S.) samā, B. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B.; B. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B. S.

¹⁰ cattāro, S. ¹¹ 'bhummi, B. ¹² na nava, S.

est. Pācāṇa chog.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīpi mūlāni
caturo³ satipaṭṭhānā | indriyabhūmi⁴ nava padāni. 2
Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti⁷. 3

II.

Niddesavāra.

Tattha sampkhepato Netti kittitā: —

*

⁸ Assāḍādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
ānatti ca Bhagavato | yogīnaṃ desanā hāro. 1
Yaṃ pucchitaṃ ca¹¹ viśajjitaṃ ca | suttassa yā ca anugiti
suttassa yo⁷ pavicayo | hāro vicayo ti niddiṭṭho. 2
Sabbesaṃ hārānaṃ | yā bhūmi yo¹² ca gocaro tesam
yuttāyuttiparikkhā | hāro yutti ti niddiṭṭho. 3
Dhammaṃ deseti jino | tassa ca⁹ dhammassa yaṃ pada-
tṭhānaṃ
iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4
Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci
vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. 5
Neruttam adhippāyo | byañjanaṃ atha desanā nidānaṃ ca
pubbāparānusandhi¹³ | eso hāro catubyūho. 6
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro. 7
Dhammaṃ ca padaṭṭhānaṃ | bhūmiṃ ca vibhajjate¹⁴ ayaṃ
hāro
sādhāraṇe asādhā- | raṇe ca⁹ neyyo vibhatti ti. 8
Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma. 9

¹ *The amphibrach in an odd foot!* ² *om. B., S.*

³ cattāro, B., S. ⁴ *°bhummi, B.*

⁵ nava, B., ⁶ yujjanti, S.

⁷ B., B., *add uddesavāro.*

⁸ Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapaḷā, vv. 3—7
Pathyā, v. 8 Jaghanacapaḷā, vv. 9—16 Pathyā, v. 17 Jagha-
nacapaḷā, v. 18 Capaḷā, v. 19a Vipulā, vv. 20—26 Pathyā.

⁹ *om. S.* ¹⁰ balaṃ, S. ¹¹ *om. B.* ¹² neyyo, S.

¹³ *°parena sandhi, B.* ¹⁴ vibhajate, S.

Vevacanāni bahūni¹ tu | sutte vuttāni ekadhammassa
 yo jānati suttavidū | vevacano nāma so hāro. 10
 Ekam Bhagavā dhammam | paṇṇattihi vividhāhi deseti
 so ākāro ñeyyo | paṇṇatti nāma hāro ti. 11
 Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
 etehi oṭarati yo | oṭaraṇo nāma so hāro. 12
 Vissajjitamhi² pañhe | gāthāyaṃ pucchitāyaṃ ārabha
 suddhāsuddhapaṭikkhā | hāro so³ sodhana nāma. 13
 Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
 te na vikappayitabbū | eso hāro adhiṭṭhāno. 14
 Ye dhammā yaṃ dhammaṃ | janayanti ppaccayā⁴ paraṃ
 parato
 hetum avakadḍhayitvā | eso hāro paṭikkhāro. 15
 Ye dhammā yaṃ-mūlā | ye c'ekattā pakāsitā muninā
 te⁵ samaropayitabbū⁶ | esa samāropano hāro. 16
 Tanhañ ca avijjam pi⁷ ca | samathena vipassanāya yo neti
 saccehi yojayitvā | ayaṃ nayo nandiyāvatto. 17
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtaṃ tathāṃ avitathāṃ | tipukkhalāṃ taṃ nayaṃ āhu. 18
 Yo neti vipallāsehi | kilese⁸ indriyehi saddhamme
 etaṃ nayaṃ nayavidū | sihavikkīṭitaṃ⁹ āhu. 19
 Veyyakaraṇesu hi ye | kusalākusalā tahiṃ¹⁰ tahiṃ¹⁰ vuttā
 manasā olokayate¹¹ | taṃ¹² khu¹² disālocanam¹² āhu. 20
 Oloketvā¹³ disalo- | canena¹⁴ ukkhipiya yaṃ samāneti
 sabbe kusalākusale | ayaṃ nayo añkuso nāma. 21
 Soḷasa hārā paṭhamam | disālocanena¹⁵ disā viloketvā
 samkhipiya añkusena hi | naye tihi niddise¹⁶ suttam. 22
¹⁷Akkharam padam byañjanam | nirutti tath' eva niddeso
 akārachattavacanam | ettāva¹⁸ byañjanam sabbam. 23

¹ bahuni, B. B.² visa°, S.³ om. S.⁴ paccayā, B. S.⁵ ne, S.⁶ samā°, B.; sammā°, S.⁷ om. B. S.⁸ samkilese, B. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B.¹¹ volo°, B.; B. S. add te.¹² api hi taṃ disā°, S.¹³ olokayitvā, B. S.¹⁴ disā°, S. ¹⁵ disā°, B. S.; the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the

beginning of this line.

¹⁸ ettāvātā, B.

Samkāsanā pakāsanā¹ vivaraṇā | vibhajjanuttānikamma-
paññatti²
etehi chahi padehi | attho kammaṇ ca³ niddiṭṭham. 24
T'ipi ca nayā anūnā⁴ | atthassa ca cha ppadāni⁵ gaṇitāni
navahi padehi Bhagavato | vacanass' attho samāyutto. 25
Atthassa⁶ nava padāni | byañjanapariyett'hiyā catubbisaṃ⁷
ubhayaṃ samkhepayato | tettiṃsā ettikā⁸ Nettī ti. 26

Niddesavāro niṭṭhito°.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? *

Assādaṇavataṭṭi ti gāthā ayaṃ desanā-hāro.

2. Kip desayati?

Assādam, ādinavaṃ, nissaraṇaṃ, phalaṃ, upāyaṃ, āpattim.

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe
kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevala-
paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśissāmi¹⁰ ti.*

a) Tattha katamo assādo?

*Kāmaṃ kāmayaṃānassa tassa ce taṃ samijjhati
addhā¹¹ pūtimano¹² hoti laddhā macco yad icchatī ti*

(S. N. IV, 1, 1 = v. 766)

ayaṃ assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S.

³ om. S.

⁴ anunnā, S.

⁵ pad°, B.

⁶ B, adds ca.

⁷ bbisā, B., S.

⁸ ettakā, B.,

⁹ om. B.

¹⁰ pakāśessāmi, S.

¹¹ saddhā, B.,

¹² piti°, B. B.; the Burmese MSS. always have piti.

Tassa ce kāmāyānassa ¹ *chandaajātassa janturo*
te ² *kāmā parihāyanti sallaviddho va ruppātī ti* (v. 2 =
 v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti sappasseva padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti (v. 3 = v. 768)
 idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

Khettaṃ vatthum hiraṇṇaṃ vā gavassaṃ ³ *dāsaporisaṃ*
thiyo bandhū ⁴ *puthukāme yo naro anugijjhatī ti* (v. 4
 = v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

Abalā naṃ baliyanti ⁵ *maddante naṃ parissayā*
tato naṃ dukkhaṃ anveti nāvaṃ bhinnam ivodakan ti
 (v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pāragū ti (v. 6 =
 v. 771)

idaṃ ⁶ nissaraṇaṃ.

d) Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacāriṃ
chattaṃ mahantaṃ yatha ⁷ *vassakāle*
esānisamso ⁸ *dhamme sucirṇe*
na duggatiṃ gacchati dhammacārī ti (Cf. Thag. v. 303;
 Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

Sabbe saṃkhārā aniccā ti | *pe* ⁹ | *dukkhā* ¹⁰ *ti* | *pe* ⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti (Dhp.
 vv. 277—79)

ayaṃ upāyo.

¹ kāmāyānassa, B. ² om. S. ³ gavassaṃ, B. S.

⁴ oḍhu, all MSS. ⁵ bali°, B. S.; pali°, B. ⁶ om. B.

⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B.

f) Tattha katamā ānatti?

*Cakkhumā visamāniva vijjamāne parakkame
paṇḍito jīvalokasmiṃ¹ pāpāni parivajjaye ti* (Ud. p. 50)
ayaṃ ānatti.

Suññato lokam avekkhassu

Mogharājā (ti ānatti) *sadā sato* (ti upāyo²)

attānuditthim ūhacca

evaṃ maccutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghaṭitaññussa⁴ puggalassa nissara-
ṇam desayati, vipaṇcitāññussa⁵ puggalassa ādinavañ ca
nissaraṇaṃ ca desayati, neyyassa⁶ puggalassa assādañ ca
ādinavañ ca nissaraṇaṃ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Taṇhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhabhīṇāya niyyāti satipaṭṭhānehi nissayehi. Taṇhāca-
rito udatto samādhindriyena⁹ dukkhāya paṭipadāya khippā-
bhiṇṇāya niyyāti jhānehi nissayehi. Ditthicarito mando
viriyindriyena sukhāya paṭipadāya dandhabhīṇāya niyyāti
sammappadhānehi¹⁰ nissayehi. Ditthicarito udatto paññin-
driyena¹¹ sukhāya paṭipadāya khippābhiṇṇāya niyyāti
saccehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho ditthicaritā
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-
māhi paṭipadāhi niyyanti, te sihaviikkhītena nayena hātabbā.

¹ jiva^o, B.

² upāyo, S.

³ om. S.

⁴ ugghaṭit^o, S.

⁵ vipaṭitaññussa, S.

⁶ thus all MSS.; B. inserts Bhagavā.

⁷ om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P.P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr^o, B. S.

⁹ sahamindr^o, S.

¹⁰ samapp^o, B.

¹¹ pañcindr^o, S.

¹² rāgacarito rāgāya, S.

- * 3. Svūyam¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammam desayati aññataro vā³ garuṭṭhāniyo sabrahmacāri, so tam dhammam sutvā saddham paṭilabhati.

Tattha yā vimamsā ussāhanā tulanā⁴ upaparikkhā, ayam sutamayi paññā. Tathā sutena nissayena yā vimamsā tulanā upaparikkhā manasānupekkhanā, ayam cintāmayi paññā.

Imāhi dvihi paññāhi manasikārasampayuttassa yaṃ nānam uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayam bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nānam uppajjati, ayam bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayam ugghaṭṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayam vipaṇcitāññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayam neyyo.

- * 4. Sayam dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkham, samudayaṃ, nirodham, maggaṃ. Ādinavo⁸ phalaṃ ca dukkham, assādo samudayo⁹, nissaraṇam nirodho, upāyo¹⁰ āpatti ca¹¹ maggo.

Imāni cattāri saccāni.

Idam dhammacakkam, yathāha Bhagavā: —

Idam dukkham ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Sabbam dhammacakkam.

- * Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā¹² niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammam paññatti iti p' idam dukkham ariyasaccam.

Ayam dukkhasamudayo ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |

¹ svāham, B. B., ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B., ⁶ ugghā°, B., ⁷ vipaci°, S.

⁸ B. adds ca. ⁹ S. adds ca. ¹⁰ upāyo, S. ¹¹ niruttā, S.

pe¹ | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe² | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkhaṃ pavattitaṃ*³ *appativattiyaṃ samaṇena vā brāhmaṇena vā deva vena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākārā neruttā niddesū. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti pīḍaṃ dukkhanirodhagāminī paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṇcayati⁵, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthāraṇā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaṇṇu- * puggalam⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaṇṇupuggalam vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalam vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharam, padam, byañjanam, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenāha Bhagavā: —

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sūttam sabyañjanam, kevalam⁶ paripuṇṇam⁶ parisuddham⁶ ti⁶.

¹ pa, B. B.

² pa, B.; la, B.; S. *only has* ayaṃ dukkhanirodho.

³ S. *inserts* pe. ⁴ ugghā°, S. ⁵ °ciyati, S. ⁶ om. B.

Kevalan ti lokuttaram na missam lokiye hi dhammehi. Paripunnān ti paripūram anūnam¹ anati rekam. Parisuddhan ti nimmalam sabbamalāpagatam pariyodātam upaṭṭhitam sabbavisesānam.

- * Idam vuccati Tathāgata padam iti pi, Tathāgatanisevitam iti pi, Tathāgatarañjitam iti pi. Ato² c'etaṃ brahmacariyam paññāyati. Tenāha Bhagavā: — *Kevalam paripunnam parisuddham brahmacariyam pakāśissāmī³ ti.*

- * 5. Kesam ayaṃ dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno⁴: —

Assādādinavatā | nissaraṇam pi ca⁵ phalam upāyo ca
ānatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yam pucchitaṃ ca vissajjitaṃ cā ti gāthā ayaṃ vicayo-hāro.

2. Kim vicinati?

Padam⁶ vicinati⁶, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādam vicinati, ādinavam⁶ vicinati⁶, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,
* āṇattim vicinati, anugītīm vicinati, sabbe nava suttante vicinati.

- * 3. Yathā kim bhave?

Yathā āyasmā Ajito Pārūyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanam brūsi

kim su tassa mahabbhayan ti? (S. N. V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

¹ anunnam, S. ² atho, B. ³ pakāśessāmi, B. S.

⁴ kaccāyano, B. B. ⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd. p. 106—8.*

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhiṭṭhānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissaḍḍhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kiṃ su tassa mahābhayan ti? Tass' eva lokassa mahābhayanam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanam brūsi

dukkham assa mahābhayan ti (v. 2 = v. 1033).

Imāni cattāri padāni imehi catūhi padelhi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabbapāṇānaṃ sabbabhūtānaṃ pariṇāyato ekam eva nīvaraṇaṃ vadāmi, yad idam avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭimissaggā n'atthi sattānaṃ nīvaraṇaṃ ti³ vadāmi⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anābhisaddahanto⁵ viriyam nārabhati akusalānaṃ dhammānaṃ pahānāya kusalanam dhammānaṃ sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato asan⁷ ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B.

² 'va, B.

³ om. S.

⁴ 'mi (without ti), B. S. ⁵ nabhi⁵, B. ⁶ 'dayati, B.

⁷ rattim khittā, B.

⁸ B, puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanaṃ¹ brūsi ti pañhe Jappābhilepanaṃ
brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā kathama
abhiṭṭāpā, yathāha Bhagavā: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati

andhatamaṃ² tadā hoti yaṃ rūgo saḥate naraṃ ti (Cf.

Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhiṭṭāpā
ti karitvā tattha loko abhiṭṭito nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kim su tassa mahabbhayan ti pañhe Dukkham
assa mahabbhayan ti vissajjanā.

Duvidhaṃ dukkhaṃ: kāyikaṃ ca cetasikaṃ ca. Yaṃ
kāyikaṃ idaṃ dukkhaṃ, yaṃ cetasikaṃ idaṃ domanassaṃ.
Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ
dukkhena samasamaṃ, kuto vā pana⁴ uttaritaraṃ? Tisso
dukkhatā: dukkhadukkhataṃ, vipariṇāmadukkhataṃ⁵, sam-
khāradukkhataṃ. Tattha loko odhiso kadāci karahaci⁶
dukkhadukkhataṃ vuccati. Tathā vipariṇāmadukkhataṃ.
Taṃ kissa hetu? Honti loko appābhādhā pi dighayukā pi.
Saṃkhāradukkhataṃ⁷ pana loko anupādisesāya nibbāna-
dhātuyā vuccati⁸. Tasmā saṃkhāradukkhataṃ dukkhaṃ
lokassa ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenaḥa Bhagavā: — Avijjāya nivuto loko ti.

Savanti sabbaḍḍhā⁹ sotā (icc āyasmā Ajito)

sotānaṃ kiṃ nivāraṇaṃ

sotānaṃ saṃvaram brūhi

kena sotā piṭhiyyare?¹⁰ (v. 2 = v. 1034).

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena
pucchitā.

¹ thus all MSS.

² andhaṃ tamaṃ, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B. put vipari^o after saṃkhāra^o

⁶ kattaci, B.

⁷ saṃsāradukkhamaṃ taya, S.

⁸ vuccati, B.

⁹ odhi, B. B.

¹⁰ pidhi^o, B. B.

Evam samāpannassa¹ lokassa evam samkiliṭṭhassa² kim lokassa vodānaṃ vuṭṭhānaṃ iti? Evam hi āha: savanti sabbadhi³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamādabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ mohō akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatañhā, saddataṇhā, gandhatañhā, rasataṇhā, phoṭṭhabbatañhā, dhammataṇhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotaṃ | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati⁹ ti¹⁰.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānaṃ kim nivāraṇaṃ ti pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ samvaram brūhi kena sotā pithiyyare¹⁰ ti. anusayasamuggahātaṃ¹¹ pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjanā: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesāṃ nivāraṇaṃ

sotānaṃ samvaram brūmi¹²

paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya¹³ bahulikatāya¹⁴ cakkhu nāvīnchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāvīnchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Samvutanivāritattā indri-

¹ sammā°, S.

² B, adds lokassa.

³ °dhi, B. B.

⁴ °ti, B. S.

⁵ ca, B.; B. adds ca.

⁶ cakkhum, B.

⁷ °ti ti, S.

⁸ pa, B.; om. B.

⁹ om. B.

¹⁰ pidhi°, B. B.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B.

¹⁴ bahuli°, B. B.

¹⁵ nāvīcchati, S.

¹⁶ pa, B.; om. B.

¹⁷ na vimpjhati, S.

yānaṃ. Kena te samvutānivaritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesāṃ nivāraṇaṃ ti.

Paññāya anusayā³ pahīyanti, anusayesu pahīnesu pari-yuṭṭhānā pahīyanti. Kissa anusayassa⁴ pahinattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharaṇe⁵ kate pupphaphalapavāḷaṅkurasantati⁶ sāmucchinā bhavati, evaṃ anusayesu pahīnesu pari-yuṭṭhānasantati sāmucchinā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare⁷ ti.

*Paññā c'eva sati ca (icc āyasmā Ajito)
nāmarūpañ⁸ ca mārisa
etaṃ me puṭṭho paḍrūhi
katth' etaṃ uparujjhati ti? —
Yam etaṃ pañham apucchi⁹
Ajita taṃ vadāmi te
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
vināśanassa nirodhena
etth' etaṃ uparujjhati ti (vv. 5. 6 = vv. 1036. 1037).*

* Ayam pañho anusandhiṃ pucchati. Anusandhiṃ pucchantaṃ kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni saṃkhatāni¹⁰ nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhatō¹¹.

Tattha samudayo dvisu bhūmiṣu pahīyyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi samyojanāni pahīyanti: sakkāyaditṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta samyojanāni pahīyanti: kāmaccando, byāpādo, rūparāgo, arūpa-rāgo, māno, uddhaccaṃ, aviijā ca niravasesū.

* Te-dhātuke¹² imāni dasa samyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

¹ samvutā°, S. ² ārakkhaṇaṃ, S. ³ anussayā, S.

⁴ anussa°, B. ⁵ anavasesasa°, B.

⁶ phalapavāḷaṅkura°, B. ⁷ pidhi°, B. B.

⁸ nāmaṃ rūpañ, B. B. ⁹ apucchi, S.; maṃ p°, B.

¹⁰ saṃkhatāni, S. ¹¹ asaṃkhatō, S. ¹² okeṣu, B. S.

Tattha tñi samyojanāni — sakkāyadit̤ṭhi, vicikicchā, silabbataparāmāso — anaññātāññassāmītindriyaṃ¹ adhi-
t̤ṭhāya nirujjhanti, satta samyojanāni — kāmaccando, byā-
pādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca
niravasesā² — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yam pana evaṃ jānāti: khīṇā me jāti ti idaṃ khaye-
ññāṃ, nāparaṃ itthattāyā ti pajānāti idaṃ anuppāde-
ññāṃ.

Imāni dve ñāṇāni aññātāvindriyaṃ.

Tattha yaṇ ca anaññātāññassāmītindriyaṃ³ yaṇ ca
aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pūpuṇantassa
nirujjhanti.

Tattha yaṇ ca khaye-ññāṃ yaṇ ca⁴ anuppāde-ññāṃ,
imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasampekkena
dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-
ññāṇaṃ ti nāmāṃ labhati, nāparaṃ itthattāyā ti pajā-
nantassa anuppāde-ññāṇaṃ ti nāmāṃ labhati. Sā pajāna-
nat̤ṭhena paññā. Yathādīt̤ṭhaṃ apilāpanat̤ṭhena sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmāṃ, yāni
pañcīndriyāni rūpāni, idaṃ rūpaṃ, tadubbhayaṃ⁵ nāma-
rūpaṃ viññāṇasampayuttaṃ. Tassa nirodhaṃ Bhagavantam
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva sati ca nāmarūpaṇi ca mārisa

etaṃ me putt̤ṭho pabrūhi katth' etaṃ uparujjhati ti⁸.

Tattha sati ca paññā ca⁸ cattāri indriyāni, sati dve
indriyāni: satindriyaṇ ca samādhindriyaṇ ca, paññā dve
indriyāni: paññindriyaṇ ca viriyindriyaṇ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekkaggatā, ayaṃ chanda-
samādhī. Samāhite citte kilesānaṃ vikkhambhanat̤ṭiāya
paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānaṃ.

¹ anaññata^o, B. ² avasesā, S.

³ anaññata^o, B. B.

⁴ om. S.

⁵ rūpini, S.

⁶ tadū^o, B.

⁷ paññāya, S.

⁸ om. B.

Tattha ye assāsapassāsā-vitakkavicārū-saññāvedayitā-
* sarasamkappā¹, ime samkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānaṃ ime ca samkhārā, tadubhayaṃ chandasamādhi-
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-
mim.

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ citta-
samādhi | pe³ |

Tattha yā vimamsādhipateyyā cittekaggatā, ayaṃ vimam-
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisamkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārū-saññāvedayitā-sa-
rasamkappā¹, ime samkhārā.

Iti purimako ca vimamsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca samkhārā, tadubhayaṃ vimam-
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-
pariṇāmim.

* Sabbo samādhi ñāṇamūlako nāṇapubbaṅgamo ñāṇānu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)⁵.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti⁶.

Pañcendriyāni kusalanī cittasahabhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca
viññāṇahetukaṃ viññāṇapaccayanibhattaṃ. Tassa maggena
hetu upacchinno viññāṇaṃ⁷ anāhāraṃ⁸ anabhinanditaṃ
apaṭṭhitaṃ⁹ appatīsandhikaṃ, taṃ nirujjhati. Nāmarūpaṃ
api¹⁰ ahetukaṃ¹¹ appaccayaṃ punabbhavaṃ na nibbattayati¹².

¹ *sarasasamkappā, B₁. ² pa, B. B₁. ³ pa, B.; om. B₁.

⁴ *sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B₁.

⁷ viññāṇanāhārānaṃ, B₁; S. omits viññāṇaṃ.

⁸ appatīṭhitaṃ, S.; om. B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ *ttiyati, B.; *ttissati, S.

Evam viññāpassa nirodhā paññā ca sati ca nāmarūpañ
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañhaṃ apucchī¹
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāpassa nirodhena
etth' etaṃ uparujjhati ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekkhā³ puthū⁴ idha
tesaṃ me nipako iriyaṃ
puṭṭho pabrūhi mārīsā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tñi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekkhāsekhavipassanāpubbañ- *
gamapahānāyogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattaṃ pucchati. Ye ca sekkhā puthū⁴ idhā ti? Sekkhaṃ
pucchati. Tesāṃ me nipako iriyaṃ puṭṭho pabrūhi mārīsā
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kāyakammaṃ nānapubbaṅgamaṃ *
nānānuparivatti, sabbam vacikammaṃ nānapubbaṅgamaṃ
nānānuparivatti, sabbam manokammaṃ nānapubbaṅgamaṃ
nānānuparivatti.

Atte amse appaṭihatam nānadassanaṃ, anāgate amse
appaṭihatam nānadassanaṃ, paccuppanne amse appaṭihatam
nānadassanaṃ.

Ko ca nānadassanassa paṭighāto?

¹ pucchati, S.

² 'khata°, B., S.

³ sekkhā, B.,

⁴ puthu, B., S.

⁵ yasmā ye, B.,

Yaṃ anicce dukkhe anattaniye¹ ca² aññānaṃ³ adassa-
 * naṃ, ayaṃ nānadassanassa paṭighāto. Yathā idha puriso
 tārakarūpāni passeyya no ca gaṇanasāketena jāneyya,
 ayaṃ nānadassanassa paṭighāto.

Bhagavato pana appaṭihatam nānadassanaṃ, anāvaraṇa-
 nānadassanā⁴ hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittaṃ rakkhitaḥḥaṃ:
 gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyutthāniyesu.

Tattha yā icchā⁶ pucchā⁷ patthanā⁸ pihāyaṇā⁹. kilaṇā,
 taṃ Bhagavā vārento¹⁰ evaṃ āha: kāmesu nābhigijjheyyā¹¹
 ti. Manasānāvilo siyā ti pariyutthānavighātama¹² āha.

Tathā hi sekho abhigijjhanto asamuppannāṃ ca kilesaṃ
 uppādeti uppannāṃ¹⁰ ca¹¹ kilesaṃ phātikaroti. Yo pana
 anāvilasamkappo anabhigijjhanto vāyamati, so anuppannā-
 naṃ¹² pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya
 chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇ-
 hāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ
 dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ
 ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ
 kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāya-
 mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so
 uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya
 bhiyyobhāvāya vepullāya bhāvanāya paripūriyā chandaṃ
 janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti pada-
 hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāma vitakko, byāpāda vitakko, vihiṃsā vitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalā dhammā.

¹ anattani, B.

² 'va, S.

³ ayaṃ nāna, S.

⁴ 'dassā, B.; dassanāti, S. ⁵ om. B. ⁶ pihāyaṇā, S.

⁷ nivā, B.

⁸ manobhi, S.

⁹ 'tthānā, S.

¹⁰ uppanna, S.

¹¹ om. S.

¹² S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vihiṃsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha daṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbam?

Catūsu satipaṭṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā:—Manasānavilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ pariñānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanakosallaṃ⁴ ca⁴. Tam nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriyā.

¹ to. S.

⁴ om. S.

² parikkhiyatabbā, S.

⁵ vidhe, S.

³ neyyam, B.

a) Tattha katamā abhiññā?

- * Yaṃ dhammānaṃ salakkhaṇe-ñāṇaṃ dhammapaṭisaṃbhida¹ atthapaṭisaṃbhida ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā² yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavaajjaṃ idaṃ kaṇhaṃ idaṃ sukkam idaṃ sevitaḥḥam idaṃ na sevitaḥḥam, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti³, tesam evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evam parijānitvā² tayo dhammā avasiṭṭhā bhavanti: paḥātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā paḥātabbā?

Ye akusala.

d) Tattha katame dhammā bhāvetabbā?

Ye kusala.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhatam.

- * Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalataākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti⁴.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante ālokite vilokite sammiñjite⁵ pasārite saṃghātipattacivaradhāraṇe asite pīte khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve satena sampajānena viḥātabbam.

- * Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā viṣujjhantānaṃ.

Ke visuddhā? Arahanto. Ke viṣujjhantā? Sekhā.

Katakiṇṇāni hi arahato indriyāni. Yaṃ bojjham⁶ tam⁴ catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idam catubbidham bojjham⁶. Yo evaṃ jānāti, ayaṃ

¹ B. adds ca.

² netvā, B.

³ ttāpentī, B.

⁴ om. S.

⁵ samī, B.

⁶ bojjhaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rūgassa khayā dosassa khayā mohassa. Tenāha Bhagavū: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhūjijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugīti atthato ca byañjanato ca samāna-yitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹ bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetaṃ saṃgāhitabbam³ suttañ ca pavacinittabbam⁴.

Kim⁵ idaṃ suttaṃ?

Āhaccavacanāṃ anusandhivacanāṃ nitatthaṃ neyyatthaṃ * saṃkilesabhāgiyaṃ vāsānabhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhipi imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitañ ca⁷ vissajjitañ ca | suttassa yā⁷ ca anugīti ti⁷.

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam- * bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyaṃ⁸ upanikkhipitabbāni.

¹ sampa°, B. B. ² tassa, B. ³ saṃgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B.

⁸ nāyaṃ, S.

- * a) Katamasmiṃ sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmiṃ vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandisati dhammataṇ ca na vilometi, evaṃ āsave na janeti.

- * Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gaheṭabbam.

- * 4. Pañham pucchitena kati padāni pañhe ti?

Padaso pariyogūhitabbam² vicetabbam³. Yadi sabbāni padāni ekaṃ attham abhivadanti, eko pañho. Atha cattāri padāni ekaṃ attham abhivadanti, eko pañho. Atha tīpi padāni ekaṃ attham abhivadanti, eko pañho. Atha dve padāni ekaṃ attham abhivadanti, eko pañho. Atha ekaṃ padam ekaṃ attham abhivadati, eko pañho.

Taṃ upaparikkhamānena aññātabbam.

5. Kim³ ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā⁴ kim bhave?

Yathā sā devatā Bhagavantam pañham pucchati:

Ken' assu⁴ 'bbhāto loko ken' assu parivārīto

kena sallena otiṇṇo kissa dhūpāyito⁵ sadā ti? (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Katham āyati?

Bhagavā hi devatāya vissajjeti:

Maccunābbhāto loko jarāya parivārīto

tanhāsallena otiṇṇo icchādhūpāyito sadā ti (l. c. Cf. Thag. v. 448).

Tattha jarā ca³ maraṇaṇ ca, imāni dve saṃkhatassa saṃkhatalakkaṇāni. Jarāyaṃ ttitassa aññathattam maraṇam vayo.

Tattha jarāya ca³ maraṇassa ca atthato nānattham. Kena kāraṇena?

¹ missam, B.

⁴ kena su, S.

² gāyī°, B.

⁵ dhumāyito, B.

³ om. S.

Gabbhagatā pi hi miyyanti na ca¹ te jippā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni² jiranti. Sakkate ca³ jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr⁴ eva iddhimantānaṃ iddhivisaṃyā.

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jirantā pi⁴ miyyantā pi. Yadi ca yathā jarāmarāṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyūṃ⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmarāṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmarāṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmarāṇaṃ pi siyā magga-vajjham.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.

Yadi ca sandissati yutti, samārūlham atthato ca añña-ttam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthū-su kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattam.

Yaṃ pan' idam Bhagavatā dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi, idam Bhagavatā bahirānaṃ vatthū-naṃ ārammaṇavasena dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uṇhatalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi ti pi tinaggi ti pi sakalikaggi ti pi gomayaggi ti pi thusaaggi ti pi saṃkāraggi ti pi, sabbo hi¹⁰ aggi uṇhatalak-khaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

¹ ce, B.

² sarirā, S.

³ 'ya, B.

⁴ om. S.

⁵ om. B.

⁶ yujjhati, S.

⁷ jarā, B.

⁸ om. B. S.

⁹ labhitam, S.

¹⁰ pi, B. S.

lakkhaṇā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
* nāmehi abhilaṇṇa²: icchā iti pi taṇhā iti pi sallo iti pi
dhūpāyana³ iti pi saritā iti pi visattikā iti pi sineho iti
pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
pi āsā iti pi pipāsā⁴ iti⁵ pi⁶ abhinandanā iti pi⁷.

Sabbā hi⁸ taṇhā ajjhosānalakkhaṇena ekalakkhaṇā yathā
ca vevacane vuttā⁹.

*Āsā pihā⁷ ca⁸ abhinandanā ca
anekadhūtusu⁹ sarā patitthitā
aññānamulappabhavā pajappitā
sabbā mayā byantikatā samūlakā¹⁰ ti* (Cf. S. I, p. 181).^{cf. p. 53.}

Taṇhāy¹¹etaṃ vevacanam, yathāha Bhagavā: —

*Rūpe Tissa avigatarūgassa¹² avigatacchandassa avigata-
pemassa avigatapipāsassa avigataparilāhassa . . .* (Cf. S. III,
p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-
ñāne avigatarūgassa avigatacchandassa avigatapemassa avi-
gatapipāsassa avigataparilāhassa sabbam suttam vitthāre-
tabbam.

Taṇhāy¹³etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro¹⁴ kāmataṇhāsamkhā-
ramūlako¹⁵, na pana yujjati: sabbo nibbidūpacāro¹⁶ kāma-
taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.
Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
dosacaritassa Bhagavā puggalassa mettā desayati, moha-
caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettā¹⁷ ceto-
vimutti¹⁸ deseyya sukham vā paṭipadam dandhābhiiññam su-
kham vā paṭipadam khippābhiiññam vipassanāpubbaṅgamam
vā pahānam deseyya, na yujjati desanā. Evam¹⁹ yaṃ kiñci
rūgassa anulomappahānam dosassa anulomappahānam mo-

¹ °nam, B., S.

² dhūm°, S.

³ om. S.

⁴ B. B., add iti.

⁵ om. B. B.,

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B. puts ca before pihā.

⁹ °tusu, B., S.

¹⁰ samūlikā, B., S.

¹¹ avita°, S.; also Com.

¹² dukkho°, B.,

¹³ S. adds ti.

¹⁴ nibbindu°, B.,

¹⁵ mettā, S.

¹⁶ °ttiya°, S.

hassa anulomappahānam, sabbam tam vicayena hārena vicinitvā¹ yutti-hārena yojetabbam, yāvatikā² nānassa bhūmī. *

Mettāvihārissa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā.

Karuṇāvihārissa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihārissa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihārissa⁴ sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihārissa sato nimittānusāri, tena ten' eva viññā- * nam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigatam, ayaṃ aham asmi ti na samanupassāmi, atha ca pana me kismiñci⁵ katasmin⁶ ti vicikicchā katham-kathā⁷ sallam⁸ cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā⁹ pana³ paṭhamam¹⁰ jhānam¹⁰ samāpānassa sato kāmarāgabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyam jhānam samāpānassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā¹¹ vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

¹ 'netvā, B. ² yāvati, S. ³ om. S. ⁴ upekhā, B.

⁵ kismim, B. ⁶ 'mici (without ti), B.; kathamim, S.

⁷ S. puts katham° before vi° ⁸ sallaki, S. ⁹ 'va, S.

¹⁰ paṭhamajjh°, S., and so in every similar case.

¹¹ upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Catutthaṃ jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāśānācāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Ākāśānācāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāpāñcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Viññāpāñcāyatanam samāpannassa sato ākāśānācāyatanasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāpāñcāyatanasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpācārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato¹ vicayena hārena vicinitvā
yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi³ yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

*

Dhammaṃ deseti jīno ti ayam padatthāno-hāro.

2. Kim desayati?

Sabbadhammayāthava⁴ - asampaṭivedhalakkhaṇā avijjā.
Tassā vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taṇhā.
Tassā piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vanna-
saṇṭhānabyañjanagahaṇalakkhāṇā⁵ subhasaññā. Tassā in-
driyasaṃvaro padatthānaṃ. Sāsavaphassa-upagamanalak-
khaṇā sukhasaññā. Tassā assādo padatthānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-
saññā. Tassā viññānaṃ padatthānaṃ. Aniccaaññā-dukka-
saññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-
kāyo padatthānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sab-
baṃ⁷ ñeyyam⁸ padatthānaṃ. Cittavikkhepapaṭisaṃhara-
ṇalakkhāṇo samatho. Tassa asubhā padatthānaṃ. Icchāva-
caraṇapaṭisaṃharaṇalakkhāṇo alokho. Tassa adinnādāna
veramaṇi padatthānaṃ. Abyāpajhalakkhaṇo adoso. Tassa
pāṇātipātā veramaṇi padatthānaṃ. Vatthu-avippaṭipāda-
nalakkhaṇo amoho. Tassa sammāpaṭipatti padatthānaṃ.
Vinilakavipubbakagahaṇalakkhāṇā asubhasaññā. Tassā
nibbidā padatthānaṃ. Sāsavaphassaparijānanalakkhāṇā
dukkhasaññā. Tassā vedanā padatthānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā nicca-

¹ sato, S.

² B. S. add ti.

³ bhūmi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ °byañjanagaṇa°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādayayā padaṭṭhānam. Sabbadhamma-
nam¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhamma-
saññā³ padaṭṭhānam. Pañca kāmagaṇā kāmārāgassa
padaṭṭhānam. Pañcendriyāni rūpini⁴ rūparāgassa padaṭṭhā-
nam. Chālāyatanam⁵ bhavarāgassa padaṭṭhānam. Nibbatti-
bhavūpassitā pañcannam upādānakkhandhānam padaṭṭhā-
nam. Pubbenivāsānussati nāpadassanassa padaṭṭhānam.
Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca
anūvilalakkhaṇo⁶ pasādo⁷ sampasīdanapaccupaṭṭhāno ca.
Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo
padaṭṭhānam. Anūvilalakkhaṇo pasādo. Tassa saddhā
padaṭṭhānam. Ārambhalakkhaṇam viriyam. Tassa sam-
mappadhānam padaṭṭhānam. Apilāpanalakkhaṇā sati⁸.
Tassā satipaṭṭhānam padaṭṭhānam. Ekaggalakkhaṇo sam-
ādhi. Tassa jhānāni padaṭṭhānam. Pajānanalakkhaṇā paññā.
Tassā saccāni padaṭṭhānam.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa
avijjā padaṭṭhānam. Saccasammohanalakkhaṇā⁹ avijjā.
Tam¹⁰ saṃkhārānam padaṭṭhānam. Punabbhavavirohana-
lakkhaṇā¹¹ saṃkhārā. Tam¹² viññāṇassa padaṭṭhānam.
Opapaccayikanibbattilakkhaṇam viññāṇam. Tam nāmarū-
passa padaṭṭhānam. Nāmakāyarūpakāyasamghātalakkha-
ṇam nāmarūpam. Tam chālāyatanassa¹³ padaṭṭhānam.
Indriyavavattṭhānalakkhaṇam chālāyatanam¹⁴. Tam phas-
sassa padaṭṭhānam. Cakkhurūpaviññāṇasannipātālakkhaṇo¹⁵
phasso. Tam vedanāya padaṭṭhānam. Itthānīṭṭhānubha-
vanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānam. Ajjho-
sānalakkhaṇā taṇhā. Tam¹⁶ upādānassa padaṭṭhānam.
Opapaccayikam¹⁷ upādānam. Tam bhavassa padaṭṭhānam.
Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam¹⁸

¹ dhamma, B. ² om. S.

³ rūpini, B. S.; rūpāni, B.

⁴ written chaṭṭho in S.

⁵ ŋe, S.

⁶ oḍe, S.

⁷ satti, S.

⁸ kkhāṇa, B. S.

⁹ sū, B. S.

¹⁰ virūhaka, S.

¹¹ te, B. S.

¹² saḷ, S.

¹³ sannipātana, S.

¹⁴ sū, S.

¹⁵ oṭam, B.

¹⁶ so, B. S.

jātiyā padatthānam. Khandhapātubhavanalakkaṇā¹ jāti. Tam jarāya padatthānam. Upadhiparipākalakkaṇā jarā. Tam maraṇassa padatthānam. Jivitindriyūpacchedalakkaṇaṃ maraṇam. Tam sokassa padatthānam. Ussukkakārako soko. Tam paridevassa padatthānam. Lalappakārako² paridevo. Tam dukkhassa padatthānam. Kāyasampīlanam dukkham. Tam domanassassa padatthānam. Cittasampīlanam³ domanassam. Tam upāyūsassa padatthānam. Odaḥanakārako upāyūso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam samsārassa padatthānam. Niyyānikalakkaṇo maggo. Tam nirodhassa padatthānam. Tittaññitū⁴ pitaññitū⁵ ya padatthānam. Pitaññitū⁶ mattaññitū⁷ ya padatthānam. Mattaññitū⁸ attaññitū⁹ ya padatthānam. Attaññitū¹⁰ pubbekatapūññitū¹¹ ya¹² padatthānam. Pubbekatapūññitū¹³ patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurissūpanissayassa padatthānam. Sappurissūpanissayo¹⁴ attasamāpanidhānassa padatthānam. Attasamāpanidhānam silānam padatthānam. Silāni avippatīsārassa padatthānam. Avippatīsāro pānujjassa¹⁵ padatthānam. Pānujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhi yathābhūtañānadassanassa padatthānam. Yathābhūtañānadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiñānadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

¹ khandhānam pātu°, S. ² lalanappa°, S.

³ cittapīlanam, S. ⁴ °kattaññitūya, B.

⁵ °attaññitū, B.

⁶ sappurissasannissayo, S.

⁷ pāmo°, B.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānam ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhavē?

Yathāha Bhagavā: —

Cakkhuṃ² bhikkhave anavatṭhitaṃ ittaraṃ parittaṃ pabhaṅgu, parato dukkhaṃ byasanaṃ calaṃ³ kukkulaṃ saṃkhāraṃ⁴ vadhakaṃ⁴ amittamañjhe.

Imasmim cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakattṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rādha rūpe anapekho⁵ hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virūgāya nirōdhāya cūgāya paṇinissaggāya paṭipajja.

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakattṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesā ca susamāraddhā niccaṃ kāyagatā sati akiccaṃ te na sevanti kicce sātaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁷ dhammagatā⁸ ca. Tathā yaṃ kiñci ditṭhaṃ vā sutam vā mutam vā ti vutte vuttam bhavati viññātaṃ.

Yathā cāha Bhagavā: —

¹ lakkhiyati, B., S.

² cakkhu, S.

³ calanam, B.

⁴ saṃkhāraṇa°, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B.

Tasmā ti ha tvaṃ¹ bhikkhu kāye kāyānupassī viharāhi² ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassaṃ ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyaṇaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkhiyā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkhiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānaṃ abbhatham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhārā c'assa pariññaṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, ogehi ca nitinno bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo c'assa pariññaṃ gacchanti, agatigamanehi⁹ ca⁵ na agatim¹⁰ gacchanti.

¹ tam, S.

² orati, S.

³ ya, B.

⁴ bojjhā, S.

⁵ om. B.

⁶ tena, B., S.

⁷ S. adda pi.

⁸ om. B., S.

⁹ nesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbhathāṃ gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth¹ eva¹ rūpadhātu² rūpakkhando³ rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ⁴ sabbo ca paṭiccasamuppādo.

Kena kārāṇena?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjā-paccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaḷāyatanam⁷, chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītārāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

* Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmāññato ca cutupapātato⁹ ca, tesam dhammānaṃ ekasmin dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayaṃ.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbū¹¹.

¹ tattha, B. ² dhātum, S. ³ om. S. ⁴ upekkhi^o, B.

⁵ abhijjā, S. ⁶ eti ti, S. ⁷ sa^o, B. S. ⁸ ti, B.

⁹ cutupātato, B. ¹⁰ kaccāyano, B. ¹¹ etabbo, B. B.

a) Tattha katamaṃ neruttam?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso ūṇaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ¹ vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napumsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni² kātabbāni janapadaneruttāni³ sabbā ca janapadaniruttiyo⁴, ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriṃ⁵

chattam mahantam yathā⁶ rassahāle

esānisaṃso⁷ dhamme suciṇṇe

na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāma bhavissanti, te dhammacārī⁸ bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Coro yathā sandhimukhe gahāto

sakammunā haññate bajjhate ca

evam ayaṃ pecca⁹ pajā parattha

sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anīṭṭhaṃ asūtaṃ vipākaṃ paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

Sulhakāmāni bhūtāni yo daṇḍena vihiṃsati¹⁰

attano sulham esāno pecca¹¹ na labhate sulhan ti (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakam¹² kammaṃ¹² na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ niruttāni, B. B.

⁴ neruttiyo, B. S.

⁵ orī, S.

⁶ yathā, B. S.

⁷ etāni, S.

⁸ cārino, B.

⁹ pacca, B. S.

¹⁰ vihaññati, B.

¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa, S.

*Middhī¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapurūtho²
punappunam gabbham upeti mando ti* (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmaranena aṭṭiyitukāmā³ bhavissanti, te bhavis-
santi bhojane mattaññuno indriyesu guttadvārā pubbarattā-
pararattam jāgariyānuyogam anuyuttā vipassakā⁴ kusalesu
dhammesu sagāravā ca sabrahmacārisu⁵ thesesu navesu
majjhimesū ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam⁶ pamādo maccuno padam
appamattā na miyyanti ye pamattā yathā matā ti*
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te
appamattā viharissanti ti ayam ettha Bhagavato adhippāyo.
Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N.
I, 2): —

*Nandati puttehi⁷ puttīmā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁷ puttīmā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti* (v. 17 = v. 34).

Iminā vatthunā iminā nidānena evam āyati: idha Bha-
gavā bahiram pariggaham upadhiṃ⁸ āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭa pabbatā puthusilam
pātesi, Bhagavā āha: —

¹ middhi, B. B.

² vuddho, B.

³ aṭṭi°, B.; aṭṭa°, B.

⁴ na, S.

⁵ brahma°, B. B.

⁶ tam p°, all MSS.

⁷ hi ti, S.

⁸ dhi, B. S.

*Sace pi kevalaṃ sabbam Gijjhakūṭaṃ calessasi*¹
*n'eva*² *sammāvimuttānaṃ*³ *buddhānaṃ atthi iñjitaṃ* (S. I,
 p. 109).

* * *

Nabhaṃ phaleyya paṭhaviṃ caleyya
*sabbe 'va*⁴ *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampajeyyūṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S. I, p. 107).
 Iminā vatthunā iminā nidānena evaṃ űāyati: idha Bha-
 gavā kāyaṃ upadhiṃ⁵ āhā ti.

Yathā cāha: —

*Na taṃ daḥhaṃ*⁶ *bandhanam āhu dhīrā*
*yad*⁷ *āyasaṃ*⁸ *dārujaṃ pabbajaṃ ca*
sārattarattā maṇikuṇḍalesu
*puttesu dāresu ca yū apekkhā*⁹ *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ űāyati: idha Bha-
 gavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etam daḥhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sīhilaṃ duppamuṇḍaṃ
etam pi chetvāna paribbajanti
*anapekkhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ űāyati: idha Bha-
 gavā bāhiravattukāya taṇhāya pahānaṃ āhā ti.

Yathā¹¹ cāha¹²: —

Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattiṃ*¹² *bālānaṃ abhinanditaṃ ti* (Cf.

Thag. v. 394; Dh. A. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ űāyati: idha Bha-
 gavā ajjhattikavattukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

¹ olessati, B.; calissati, S.; caleyyasi, B. ² na ca, S.

³ samāvi°, B.; samādhi°, S. ⁴ ca, S.

⁵ dhi, B. S. ⁶ B. *puts* daḥhaṃ *before* na taṃ.

⁷ yaṃ, S. ⁸ ay°, S.

⁹ apekkhā, S. ¹⁰ °pekkhino, S.

¹¹ om. B., S. ¹² °ratti, B., S.

*Ucchinda¹ sineham attano
kumudaṃ sārādikaṃ va pāṇinā
santimaggam eva brūhaya
nībbaṇaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavattukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha²: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā
pamattabandhanābaddhā³ macchā va kumināmulhe
jarāmarāṇaṃ⁴ anventi⁴ vaccho khīrapako⁵ va mātaraṃ ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataphā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ⁷ tadā hoti yaṃ rūgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhilaṇṇā.

Yaṃ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachādītā ti yaṃ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilaṇṇā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhaviṇā.

Yaṃcāha: kāmā ti ime kilesakāmā, yaṃ cāha: jālasacchannā⁹ ti tesāṃ yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmarāṇaṃ anventi.

¹ ucchinna, B. ² yathā cāha, B. ³ nābandhā, all MSS.

⁴ om. S. ⁵ khirupako, B. S. ⁶ yathā cāha, B. S.

⁷ andham ta, S. ⁸ pacch, B. S.

⁹ pacch, B. S. ¹⁰ vuttaṃ, B.

Ayaṃ Bhagavatā yathānikkhittagāthābalena¹ dassitā:
jarāmaraṇaṃ anventi ti.

*Yassa papañcā² thiti³ ca n'atthi
sandānaṃ⁴ palighaṇ ca vitivatto
taṇ nittañhaṃ munin carantaṃ
na vijānāti sadevalokaṃ pi lokaṃ ti* (Ud. p. 77).

Papañcā nāma taṇhā ditthimānā tadabhisamphatā ca
samphārū. Thiti⁴ nāma anusayā. Sandānaṃ⁵ 'nāma
taṇhaya⁶ pariyuṭṭhānaṃ. Yaṇi chattiṃsa taṇhaya jāliniyā
vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-sam-
phārū yā ca thiti⁴ yaṃ⁷ sandānaṃ⁸ ca yaṃ⁷ palighaṇ ca,
yo etaṃ sabbhaṃ samatikkanto ayaṃ vuccati nittañho iti.

Tattha pariyuṭṭhānasamphārū: ditthadhammavedaniyā vā
upapajjavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evaṃ taṇhā tividhaṃ phalaṃ deti: ditthe¹¹ vā dhamme
upapajje vā apare vā pariyāye. Evaṃ Bhagavā āha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā
manasā vā, tassa vipākaṃ anubhoti ditthe¹² vā dhamme
upapajje vā apare vā pariyāye ti.*

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ ditthadhammavedaniyaṃ vā kam-
maṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedani-
yaṃ¹³ vā¹⁴ kammaṃ.

Evaṃ kammaṃ tidhā vipaccati: ditthe¹⁵ vā dhamme
upapajje¹⁶ vā apare¹⁷ vā¹⁸ pariyāye¹⁹.

Yathāha: —

*Yaṇ ce bālo idha pāṇātipātī hoti | pe²⁰ | micchādittthi
hoti, tassa ditthe²¹ vā²² dhamme vipākaṃ paṭisaṃvedeti
upapajje²³ vā apare vā pariyāye ti.*

¹ °phalena, B. S. ² papañcath°, S.; °dhiti, B.

³ sandh°, B. B. S.; sant°, Com.

⁴ dhi°, B. S. ⁵ taṇhā, B.; S. adds ca. ⁶ °ca, S.

⁷ om. B. S. ⁸ sandh°, S. ⁹ °pariyāyave°, B.

¹⁰ om. B. S. ¹¹ ditthe °va, S.

¹² aparāpariyāya, B. B.; aparāpariyāya vā ve°, S.; but
cf. Mil. p. 108 aparāpariyakammaṃ.

¹³ om. S. ¹⁴ °jjaṃ, B. S. ¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B. S. ¹⁷ ditthe °va, B.

¹⁸ °jjaṃ, B.; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyutthānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassanabalena, chattimsa taṇhāvicarītāni¹ bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyati: yā nittapaṭatā ayam sa-upādisesā nibbānadhātu, bheda kāyassa ayam anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṃ cāha Bhagavā²: —

Papañceti atitānāgata-paccuppannaṃ calikkhaviññeyyaṃ rūpaṃ ārabbhā ti³ yaṃ cāha Bhagavā: —

Atite Rādha rūpe anapekho⁴ hoti⁴, anāgataṃ rūpaṃ mā⁵ abhinandi⁵, paccuppanna⁶ rūpassa⁶ nibbidāya virāgāya nirodhāya cāgāya⁷ paṇissaggāya paṭipajjā ti (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppanna⁸ abhinandanā, idaṃ ekattaṃ⁹. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttena suttaṃ saṃsandayitvā pubbāparena saddhim¹⁰ yojayitvā suttaṃ niddiṭṭhaṃ bhavati¹¹.

2. So¹² cāyaṃ¹³ pubbāparo sandhi catubbidho: attha-sandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsaṇā, pakāsaṇā, vivaraṇā, vibhajaṇā, uttānikammata¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharaṃ, paḍaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti¹⁵.

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyati¹⁵ jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyati jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyati jhāyati ca,

¹ sa^o, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B. S.

³ °pekkho, S.

⁴ hohi, B.; the present is used for the imp.

⁵ mābhi^o, B. B. ⁶ °ppannarūpassa, B.; B. omits rūpassa.

⁷ om. B.

⁸ ekatthaṃ, B. B.

⁹ om. B. B.

¹⁰ sandhi, B. B.

¹¹ Bhagavatā, B. S.

¹² yo, S.

¹³ °yaṃ, B.

¹⁴ °kammaṃ tam, S.

¹⁵ jhāyī, B. S. throughout.

na ca vāyup¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na
ca ākāsañāñcāyatanam nissāya . . . na ca viññāpañcāya-
tanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . .
na ca nevasaññānāsāññāyatanam nissāya . . . na ca imaṃ
lokaṃ nissāya na ca paraṃ lokaṃ nissāya jhāyati jhāyī
jhāyati ca, yam idaṃ ubhayam antarena diṭṭhaṃ suttaṃ
mutaṃ viññātaṃ pattaṃ pariyesiṭaṃ vitakkiṭaṃ vicāritaṃ³
manasānuvicintitaṃ⁴, taṃ pi na⁵ nissāya jhāyati jhāyī
jhāyati ca. Ayaṃ sadevake loka samārake sabrahmake
sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya anissita-
cittena na nāyati jhāyanta (Cf. A. V, p. 324sq.). *

Yathā Mūro pāpimā Godhikassa kulaputtassa viññāṇaṃ
samanvesanto na jānāti na passati (S. I, p. 120sqq.).

So hi papañcūṭito, taṇhāpahānena diṭṭhinissayo pi 'ssa
n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa⁶ (S. III, p.
119sqq.).

Sadevakena lokena samārakena sabrahmakena sassa-
maṇabrāhmaṇiṇiṃ pajāya sadevamanussāya anissitacittā na
nāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissita-
cittā kusalapakkhena niddisitabbā. Nissitacittā sampkile-
sena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā.
Nissitacittā samsārapavattiṇiṃ niddisitabbā. Anissitacittā
samsāranivattiṇiṃ niddisitabbā. Nissitacittā taṇhāya ca
avijjāya ca niddisitabbā. Anissitacittā samathena ca vi-
passanāya ca niddisitabbā. Nissitacittā ahirikenā ca
anottappena ca niddisitabbā. Anissitacittā hiriṇiṃ ca
ottappena ca niddisitabbā. Nissitacittā asatiṇiṃ ca asaṃ-
pajāññena ca niddisitabbā. Anissitacittā satiṇiṃ ca sam-
pajāññena ca niddisitabbā. Nissitacittā ayoniṇiṃ⁹ ca ayo-

¹ vāyup, S. ² pa, B. ³ vicaritaṃ, B.

⁴ 'nucintitaṃ, B. ⁵ B. puts na after nissāya.

⁶ Vakkalikassa, S.

⁷ in B. nearly always written with ss. ⁸ kilesena, B.

⁹ 'niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniṃ¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosaṃ² ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asaṃvarena³ ca niddisitabbā. Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā. Nissitacittā⁴ abhiṃjāya ca byāpādena ca niddisitabbā. Anissitacittā anabhiṃjāya⁵ ca⁶ abyāpādena⁷ ca⁸ niddisitabbā. Nissitacittā nivaranehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiṃ⁹ avijjāvirāgāya¹⁰ ca¹¹ paññāvimuttiṃ¹² niddisitabbā. Nissitacittā uccheadiṭṭhiṃ¹³ ca sassatadiṭṭhiṃ¹⁴ ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

*Ārabbhatha nikkhamatha yuñjatha buddhasāsane
dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti* (S. I,
p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samāhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

¹ niso, S. ² varanena, B. B. ³ S. omits this phrase.

⁴ B. S. transpose these words. ⁵ S. adds ca.

⁶ avijjāya virāgapaññā, S.

Imāni padaṭṭhānāni desanū.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā³ *
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.

So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāṇena nivuto ñeyyatṭhānaṃ
na ppajānāti pañcakkhandhā uppāḍavayadhammā ti ayaṃ
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-
nānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittaṃ ca
pamādaṃ āpajjati. Ayaṃ loke catubbidho pamādo: eka-
vidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpa-
kāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu
ajjhosaṇaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-
pīno khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānaṃ ca sīlabba-
tupādānaṃ ca, avijjā dve upādānāni: diṭṭhupādānaṃ ca
attavādupādānaṃ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idaṃ
dukkhaṃ, cattāri upādānāni ayaṃ samudayo.

Pañcakkhandhā dukkhaṃ⁵.

Tesaṃ Bhagavā pariññāya ca⁶ pahānāya ca dhammaṃ
deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ
ārakkhanaṃ ca karoti paribhoganimittaṃ ca.

Tassa sampañivedhena rakkhanā paṭisaṃharaṇā, ayaṃ
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādaṃ ca assādato ādinavaṃ ca

¹ āyo, B. B.

² om. S.

³ 'mūlikā, B.

⁴ 'dāna, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ 'yaṃ, S.

ādinavato nissaraṇaṇ ca nissaraṇato okāraṇ¹ ca saṃkilesaṇ
ca voḍaṇaṇ ca nekkhamme² ca ānisamsaṃ.

* Tattha yā vimapsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti: samatho
ca vipassanā ca. Imesu dvisu³ dhammesu bhāviyamānesu
dve dhammā pahiyanti: taṇhā ca avijjā ca. Imesu dvisu⁴
dhammesu pahimesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmarasokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca⁵ dve saccāni dukkhaṃ⁶ samudayo
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-
bānaṃ⁷.

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle amupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evaṃ pi taṇhānusaye anūhate⁹
nibbattati dukkham idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-
yā hi¹⁰ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ¹⁰
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

¹ vo°, B.

² nikkhamme, S.; nikkhame, B. B.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B.

⁶ dukkhā, S.

⁷ °naṇ ca, S.

⁸ anu°, B. S.; °nuhate, B.

⁹ ti, S.

¹⁰ om. B. S.

Yena taṇhānusayam samūhanati, ayam samatho, yena taṇhānusayassa paccayam avijjam vārayati¹, ayam vipassanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam: rāgavirāgā cetovimutti, vipassanāya phalam: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavū²: — Yathā pi mūle ti.

Sabbapāpassa akaraṇam kusalass³ upasampadā³ sacittapariyodapanam etaṃ buddhāna⁴ sāsana⁴ ti⁵ (Dhp. v. 183). *

Sabbapāpam nāma tiṇi duccaritāni: kāyaduccaritam, vacīduccaritam, manoduccaritam. Te dasa akusalakammāpathā: pāṇātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhijjhā, byāpādo, micchādītthi.

Tāni dve kammāni: cetanā cetasikaṇ ca.

Tattha yo ca pāṇātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idaṃ dosasamuṭṭhānam⁸, yaṇ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānam⁸, yo samphappalāpo, idaṃ mohasamuṭṭhānam⁸.

Imāni satta kāraṇāni cetanākammam.

Yā abhijjhā, ayam lobho akusalamūlam. Yo byāpādo, ayam doso akusalamūlam. Yā micchādītthi, ayam micchāmaggo.

Imāni tiṇi kāraṇāni cetasikakammam⁹.

Tenāha: cetanākammam cetasikakammam⁹ ti.

Akusalamūlam payogam gacchantam catubbidham agatim gacchati: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B. S. ³ lassassa upa°, B. S.

⁴ nusāsa°, S. ⁵ om. B. ⁶ navācā, B.

⁷ savācā, B. ⁸ samudatth°, S. ⁹ sikam k°, B. S.

Tattha yaṃ chandā agatīṃ gacchati, idaṃ lobha-samuṭṭhānaṃ, yaṃ dosā agatīṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatīṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahīyyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahīyyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbhaththaṃ gacchati.

Tenaḥa Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādīṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro¹, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahimesu aṭṭha sammattāni sam-pajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyā karaṇaṃ sampādanāṃ, ayaṃ vuccati kusalassa upasampadā.

- * Sacittapariyodapanāṃ ti atitassa maggassa bhāvanākiriyaṃ², tassa² sati². Cित्ते pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovissuddhatthaṃ bhikkhave Tathāgato brahmacariyaṃ vussati ti.

Duvidhā³ pariyodapanā: nīvaraṇapahānaṃ ca anusaya-samugghāto ca, dve ca⁴ pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenaḥa Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- * *Dhammo have rakkhati dhammacāriṃ⁵
chattaṃ mahantaṃ yatha⁶ vassakāle*

¹ anācāro, S.

² °kiriyaṃ sati, B.; °kiriyaṃ dassati, S.

³ B. B., add hi. ⁴ om. B. ⁵ ri, S. ⁶ yathā, B., S.

esānisamso dhamme sucinṇe

na duggatim gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse¹ vā² upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati³.

Tattha yā samvarasile akhaṇḍakāritā, ayaṃ dhammo sucinṇo apāyehi rakkhati.

Evam Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

Brahmaṇā bhante pacchābhūmakā kāmaṇḍalukā⁴ sevāla-mālikā⁵ udakorohakā aggiparicārakā. Te mataṃ kālāṃ-kataṃ uyyūpentī nāma saññāpentī nāma saggaṃ nāma okkamenti⁶. Bhagavā pana bhante pahoti tathā kātuṃ, yathā sabbo loko kāyassa bhedā parammarāṇā sugatim saggaṃ lokam upapajjeyyā⁷ ti.

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ⁸ byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnūdayī kāmesu micchācārī musāvādī pisuṇavāco⁹ pharusavāco⁹ samphappalāpī abhiyjhātu byāpannacitto micchādittihiko. Tam enaṃ maññājanakūyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammarāṇā sugatim saggaṃ lokam upapajjati¹⁰ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakikanahetu vā kāyassa bhedā parammarāṇā sugatim saggaṃ lokam upapajjeyyā¹⁰ ti?

No tietaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatim puthusilaṃ gamblāre udakarahade¹¹ pakklhepeyya. Tam enaṃ mahājanakūyo

¹ deve vā manusse, S. ² om. B.

³ 'ti ti, B. ⁴ kā°, B., S.

⁵ 'lakā, S.

⁶ 'manti, S.

⁷ upajj°, S.

⁸ 'nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuja¹ bho² puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Tam kiṃ maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya³ vā thalam vā uppilaveyyā³ ti?

No k'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe⁴ | nicchādīti⁵hiko. Kiñcāpi naṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjatū⁵ ti. Atha kho so puriso kāyassa bhedā parammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjeyya⁵. Tam kiṃ maññasi gāmaṇi? Idh'assa⁶ puriso pāṇātipātā paṭivirato | pe⁷ | sammādīti⁸hiko. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjatū⁵ ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjeyyā⁵ ti?

No k'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ⁹ ogāhitvā bhindeyya, tatrayassa⁹ sakkharā vā¹⁰ kathalā vā, sū adho gāmi assa. Yaṇ ca khvassa tatra¹¹ sappi vā telaṃ vā, tam¹² uddham gāmi assa. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osāda¹³ bho¹² sappi tela samsāda¹⁴ bho¹⁴ sappi tela¹⁵ avamgaccha¹² bho¹² sappi¹² telā¹² ti¹². Tam¹⁵ kiṃ maññasi gāmaṇi? Api nu

¹ ojjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla^o, B.

⁴ pa, B.

⁵ uppajj^o, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B.

⁹ tatra yassa, B.

¹⁰ om. B.; S.

¹¹ tattha, B.

¹² om. S.

¹³ odata, B.; odata, S.

¹⁴ odata, S.

¹⁵ telā ti, S.

taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisaḷḷikanahetu vā oṣideyya vā saṃsīdeyya vā ayaṃ¹ vā² gaccheyyā ti?

No k'etaṃ bhante.

Evam eva kho gāmaṇi yo so³ puriso pānātipātā paṭivirato | pe⁴ | sammāditṭhiko. Kiñcāpi naṃ⁵ mahājanakāyo saṃgumma samāgama āyāceyya thomeyya pañjaliko anuparisaḷḷeyya: ayaṃ⁶ puriso kāyassa bheda parammaraṇā upāyaṃ duggatiṃ vinipātāṃ nīrayaṃ upapajjātū ti. Atha kho so puriso kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya (S. IV, p. 312 sqq.).

Iti dhammo suciṇṇo apāyehi rakkhati.

Tattha yā maggassa tikkhata adhimattatā, ayaṃ dhammo * suciṇṇo sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha:—

Tasmā rakkhitaṭṭhassa sammāsaṃkappagocaro⁷

sammāditṭhipurekkhāro natvāna udayabbayaṃ

thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti

(Ud. p. 38).

Tattha duggatīnaṃ hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādānā⁸ khandhā⁹ idaṃ dukkhaṃ, cattāri upādānāni samudayo⁹.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcindriyāni rūpīni¹⁰ padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcindriyāni rūpīni¹⁰ rakkhanto samādhim bhāvayati taṇhaṃ ca nigganḥāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjāṃ ca nigganḥāti.

Taṇhāniggahena dve upādānāni pahīyyanti: kāmupādānaṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahīyyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

¹ ava, S.

² om. S.

³ ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B. S. add so.

⁷ rā, S.

⁸ nakkhandhā, S.

⁹ ayaṃ sam°, B.

¹⁰ rūpīni, B. B.; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-
pūrim gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyaṃ ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, ara-
hattaṃ¹ aggaphalaṃ².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkhaṃ⁴ samudayo⁵
ca⁶, samatho ca vipassanā ca brahmacariyaṃ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇā ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato
rakkhati, yaṃ samudayo, yena rakkhati, yaṃ maggo,
yaṃ⁷ rakkhati, yaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibbatti-hāro?

Dhammaṃ ca padaṭṭhānaṃ | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
sīlāni: saṃvarasīlā ca pahānasīlā ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgi-
yā paṭipadāya desayati.

* So saṃvarasīle tīhito tena brahmacariyena brahmacārī
bhavati.

¹ arahattaphalaṃ, B.

² phalaṃ, S.; B₁ puts agga° before arahattam.

³ om. B.

⁴ dukkhasam°, S.

⁵ om. B₁. S.

⁶ °cariyapha°, S.

⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttam phalabbhāgiyā paṭipadāya desayati.

So pahānasile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttam?

Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme¹ ānisaṃso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttam?

Nibbedhabhāgiyaṃ nāma suttam: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

*

Imesaṃ catunnaṃ suttānaṃ desanāya phalena sīlena brahmacariyena sabbato vicayena hārena vicinitvā yutti-hārena yojayitabbā², yāvatikā nāpassa³ bhūmi (Cf. p. 25).

*

a) Tattha katame dhammā sādharmaṇā?

*

Dve dhammā sādharmaṇā: nāmasādharmaṇā vatthusādharmaṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahūtabbā kilesā sādharmaṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā. Puthujjanassa anāgāmiassa ca uddhambhāgiyā⁴ samyojanā sādharmaṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattim samāpajjati, sabbā sā vitarāgehi⁶ sādharmaṇā. Sādharmaṇā⁷ hi⁸ dhammā evaṃ aññamaññaṃ paramparaṃ sakāmsakāṃ visayaṃ nātivattanti. Yo p'⁹ imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

*

Ime dhammā sādharmaṇā.

b) Tattha katame dhammā asādharmaṇā?

Yāva desanaṃ⁹ upādāya gavesitabbā: sekhasekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B.

² yojet^o, S.

³ yānassa, S.

⁴ yānaṃ, S.

⁵ kam, B.

⁶ avitā^o, B.; avigata^o, B.

⁷ nehi, S.

⁸ pi, B.

⁹ nā, S.

¹⁰ S. puts ca before sotā^o

sādhāraṇā, dhammatā asādhāraṇā¹. Atthamakassa anāgū-
missa ca² uddhambhāgiyā samyojanā sādharmaṇā, dhammatā
asādhāraṇā³. Sabbesaṃ sekhānaṃ nāmaṃ sādharmaṇaṃ,
dhammatā asādhāraṇā⁴. Sabbesaṃ paṭipannakānaṃ nā-
maṃ sādharmaṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ
sekhānaṃ sekhasīlaṃ sādharmaṇaṃ, dhammatā asādhāraṇā.

Evam viśeṣānupassinā hinukkaṭṭhamajjhimaṃ upādāya
gavesitaḥham.

- * Dassanabhūmi niyāmavakkantiyā padaṭṭhānaṃ. Bhāvanā-
bhūmi uttarikānaṃ phalaṇaṃ pattiyaṃ padaṭṭhānaṃ. Dukkha
paṭipadā dandabhiññā samathassa padaṭṭhānaṃ. Sukha
paṭipadā klippabhiññā vipassanāya padaṭṭhānaṃ. Dāna-
mayāṃ puññakiriyaṇaṃ⁵ parato ghosassa sādharmaṇaṃ
padaṭṭhānaṃ. Sīlamayāṃ puññakiriyaṇaṃ⁶ cintāmayiyaṃ
paññāya sādharmaṇaṃ padaṭṭhānaṃ. Bhāvanāmayāṃ puñ-
ñakiriyaṇaṃ⁷ bhāvanāmayiyaṃ paññāya sādharmaṇaṃ
padaṭṭhānaṃ. Dānamayāṃ puññakiriyaṇaṃ⁸ parato ca
ghosassa sutamayiyaṃ ca paññāya sādharmaṇaṃ padaṭṭhānaṃ.
Sīlamayāṃ puññakiriyaṇaṃ⁹ cintāmayiyaṃ ca paññāya yo-
niso ca manasikārassa sādharmaṇaṃ padaṭṭhānaṃ. Bhāva-
nāmayāṃ puññakiriyaṇaṃ¹⁰ bhāvanāmayiyaṃ ca paññāya
sammādiṭṭhiyā ca sādharmaṇaṃ padaṭṭhānaṃ. Paṭirūpade-
savāso vivekassa ca sammādhissa ca¹¹ sādharmaṇaṃ padaṭṭhā-
naṃ. Sappurisaṇaṃ¹² tippaṇaṃ ca aveccapasādanāṃ
samathassa ca sādharmaṇaṃ padaṭṭhānaṃ. Attasammā-
pāpiddhānaṃ¹³ hiriyā ca vipassanāya ca sādharmaṇaṃ pa-
daṭṭhānaṃ. Akusalapariccāgo kusalaṇaṃ¹⁴ samā-
dhindriyassa ca sādharmaṇaṃ padaṭṭhānaṃ. Dhammasvā-
kkhātā¹⁵ kusalamūlaropanaṃ ca phalasamāpattiyaṃ ca
sādharmaṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannaṃ¹⁶ saṃ-
ghasuttaṃ¹⁷ sādharmaṇaṃ padaṭṭhānaṃ. Satthu sampadā
appasannānaṃ ca pasādāya pasannānaṃ ca bhīyyobhāvāya
sādharmaṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

¹ °patā, S.

² S. *puts* ca *before* sotā°

³ °kriya°, B. *throughout*.

⁴ om. B.

⁵ °risassa nissayo, B.

⁶ attha°, B.

⁷ °svākhā°, B.; °svākhya°, B.; dhammasvakkhātā, S.

mañkūnañ ca puggalānaṃ niggahāya pesalānañ ca puggalānaṃ phāsuvihārāya sādharāṇaṃ padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhiṣṣa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te¹ c'assa² nijjiṇṇā honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evaṃ sammāvācassa sammākamantassa sammā-ājīvassa | pe³ | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanaṃ nijjiṇṇaṃ bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṣṣa abrahmacariyaṃ pahīnaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṇhāvācassa pharusavācā pahīnā hoti, kālavādissa samphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjha

¹ me ca tassa, S.

³ la, B.; B. *in full*.

² la, B.; *om.* B.

⁴ 'jjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahino hoti, sammādiṭṭhiṣṣa micchādiṭṭhi pahinā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānaṃ puṇṇa ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyamaṃ sammāsatiṃ sammā-samādiṃ sammāvimuttiṃ⁴ sammāvimuttiñāpadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāpadassanā, tesam⁵ bhavantānaṃ puṇṇa ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjītabbā kāmā paribhuñjītabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayītabbā kāmā, bahulikātabbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā paḥiyyanti, dukkhānupassino viharato sukhasaññā paḥiyyanti, aniccānupassino viharato niccasaññā paḥiyyanti, anattānupassino viharato attasaññā paḥiyyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ anīṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ diṭṭhi, B. ² te, B. S.

³ pa, B.; om. B.

⁴ om. B.

⁵ te, S.

⁶ om. B. S.

⁷ om. S.

⁸ svassa, B.; svāyam, B.

⁹ lākusaladhamme, B. B. ¹⁰ onā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekaṃ² Bhagavā dhammaṃ³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

Āsā⁵ piḥā ca abhinandanā ca

anekadhātūsu⁶ sarā patiṭṭhitā

aññānamūlappabhavā pajappitā

sabbā mayā⁷ byantikatā samūlakā⁸ ti (Cf. p. 24).

Āsā nūma vuccati: yā bhavissassa atthassa āsisanā⁹, avassam āgamiṣṣati¹⁰ ti āsassa¹⁰ uppajjati¹¹. Piḥā nūma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyatarāṃ vā disvā ediso bhaveyyān' ti piḥassa¹⁴ uppajjati. Atthanippatti-^{*} paṭipālānā abhinandanā nūma. Piyā vā ūtīm abhinandati piyā vā dhammaṃ abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhūdhātū rūpadhātū cakkhuvīññāpadhātū, sotadhātū saddadhātū sotaviññāpadhātū, ghānadhātū gandhadhātū ghānaviññāpadhātū, jivhādhātū rasadhātū jivhaviññāpadhātū, kāyadhātū phoṭṭhabbādhātū kāyaviññāpadhātū, manodhātū dhammadhātū manoviññāpadhātū. Sarā ti keci rūpadhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵ domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni, imāni catuvisa padāni taṇhāpakkho taṇhāya etaṃ vevacanāṃ. Yū cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākarena dhammanandi dhammapemaṃ dhammajjhosānaṃ¹⁶ ti taṇhāya etaṃ vevacanāṃ. Cittaṃ mano-

¹ 'onā, S. ² om. B₁. S.

³ ekadhammaṃ, B₁. S. ⁴ niddissati, B₁. S.

⁵ B. adds ca. ⁶ 'otusu, S. ⁷ B. B₁ add bhavā.

⁸ 'olikā, B₁. S.; 'okatā, B. ⁹ āsisanā, B. B₁.

¹⁰ āsā sā, S.; āsāsa, B₁. ¹¹ upap°, B₁. ¹² sū, S.

¹³ 'omanakassa, B. S. ¹⁴ piḥā sā, S.; piḥāsa, B₁.

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B₁.

viññāṇan ti cittaṣa etaṃ vevacanam. Manindriyaṃ mano-
dhātu manāyatanaṃ vijāṇanā ti manass' etaṃ vevacanam.
Paññindriyaṃ paññābalaṃ adhipaññā sikkhā¹ paññakkhan-
dho dhammavicayasambojjhaṅgo ñāṇaṃ² sammāditṭhi
tiraṇā vipassanā dhamme-ñāṇaṃ atthe-ñāṇaṃ anvaye-
ñāṇaṃ khaye-ñāṇaṃ anuppāde-ñāṇaṃ anaññātāññassāmi-
tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vija
buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññaṃ pi
evaṃ-jātiyaṃ paññāya etaṃ vevacanam.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhi-
pateyyatṭhena⁷ saddhā, ārambhatṭhena viriyaṃ, apilāpana-
tṭhena sati, avikkhepanatṭhena samādhi, pajānanatṭhena
paññā.

* Yathā ca⁸ buddhānussatiyaṃ⁹ vuttaṃ: —

*Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇa-
sampaṇno sugato lokavidū anuttaro purisaḍaṃmasūratthi
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido
catuyogavippahino agatigamanavativatto uddhaṭasallo ni-
rūlhavaṇo madditakaṇṭako¹¹ nibbāhitapariyutṭhāno¹² ban-
dhanātito gandhavinivethano ajjhāsaya vitivatto¹³ bhinnan-
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-
rodhavippayutto itṭhānitṭhesu dhammesu asaṃkhepagato
bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-
dharo¹⁵ ālokararo pajjotakaro tamonudo raṇaṇjaho apari-
mānavanno appameyyavanno asaṃkheyyavanno ābhaṃkaro
pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bha-
gavanto ti¹⁸ buddhānussatiyā etaṃ vevacanam.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

¹ B. adds paññā.

² ñāṇa, S.

³ anvāññata°, S.

⁴ cakkhum, B.

⁵ B. adds yaṃ.

⁶ paññi°, S.

⁷ ādhi°, B.

⁸ om. S.

⁹ yā, S.

¹⁰ phalanibbatti°, S.

¹¹ kaṇṭhako, S.

¹² nibbāvita°, B.; nibbāpita°, S.

¹³ °sayativatto, B.

¹⁴ °nātivativatto, B.

¹⁵ °dhāro, B.

¹⁶ B. adds ti.

¹⁷ buddhā, B. B.

¹⁸ B. B. add ca.

*Svākkhāto*¹ *Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*² *paccattaṃ veditaṃ viññūhi*³, *yad idaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo sūññato atidullabho tanhakkhayo virāgo nirodho nibbānaṃ*.

Asaṃkhatam anantam anāsavaṃ ca⁴
saccaṃ ca pāram nipuṇaṃ sududdasaṃ
ajajjaraṃ⁵ dhuvaṃ apalokitaṃ ca⁶
anidassanaṃ⁷ nippapañca santaṃ
Amataṃ paṇitaṃ⁸ sivaṃ ca khemaṃ
tanhakkhaya acchariyaṃ ca abbhutaṃ
anitikaṃ⁹ 'nitikadhammaṃ¹⁰ eva¹¹
nibbānaṃ etaṃ sugatena desitaṃ
Ajātaṃ abhūtaṃ anupaddaraṃ¹² ca¹³
akataṃ¹⁴ asokaṃ ca atho visokaṃ
anupasaggaṃ¹⁵ 'nupasaggadhammaṃ¹⁶
nibbānaṃ etaṃ sugatena desitaṃ

Gambhiraṃ c'eva duppassaṃ uttaraṃ ca anuttaraṃ
asamaṃ appaṭisaṃsaṃ jeṭṭhaṃ seṭṭhaṃ ti vuccati

Leṇaṃ ca tāpaṃ araṇaṃ anaṅgaṃ¹⁷
akācaṃ etaṃ vimalaṃ ti vuccati
dīpa sukhaṃ appamānaṃ patitṭhā
akiñcanaṃ appapañcaṃ ti vuttaṃ ti

dhammānussatiyā etaṃ vevacaṃsaṃ.

Yathā ca saṃghānussatiyaṃ¹⁸ vuttaṃ: —

Supaṭipanno uḷupaṭipanno nāyapaṭipanno sāmūcipaṭipanno, *yad idaṃ cattāri purisaṃyugāni attha purisaṃyugalaṃ*, *esa Bhagavato sāvakaṃsaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa*¹⁹.

¹ svākhā°, B.; svakkhyāto, B. ² neyyiko, B. B.

³ B., adds ti. ⁴ om. B. S.

⁵ ajajjaraṃ tam, B.; ajjaraṃ tam, B.

⁶ 'lokiyaṃ, B.; 'lokinam, B.; ca not in MSS.

⁷ adassa°, B.; B. B., add vā. ⁸ all MSS. add ca.

⁹ anitataḍḍh°, B.; anitika°, S. ¹⁰ B. adds vā.

¹¹ athānuppadavaṃ, B. ¹² tañ ca, S.

¹³ anupa°, B. S. ¹⁴ gaṇaṃ, B. B.

¹⁵ °vā, B. S. ¹⁶ om. B.

Silasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā¹ sattānaṃ surabhi² pasūnaṃ puḷḷo³ devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ⁴ vuttaṃ: —

Yāni tāni silāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁵ aparāmatthāni⁶ samādhisaṃvattanikāni.

Alaṃkāro ca silaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca silaṃ sabbadosaggasamatikkamanatthēna⁷, sippaṇi ca silaṃ akkhaṇavedhitāya⁸, velā ca silaṃ anatikkamanatthēna, dhaṇṇāni ca silaṃ dāhiddopacchedanatthēna⁹, ādāso ca silaṃ dhammavolokanātāya¹⁰, pāsūdo ca silaṃ volokanatthēna, sabbabhūmānuparivatti ca silaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

Yasmim samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato ti.

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanaṇi bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi¹³ vividhāhi¹³ deheti¹⁴ ti.

¹ 'ko, all MSS. exc. Com. ² om. B.₁. ³ pūjo, S.

⁴ 'yā, S. ⁵ 'pasattāni, B.; 'passatthāni, B.₁.

⁶ aparā°, B.₁. S. ⁷ sampadobhagga°, S.

⁸ akkhaṇā°, S. ⁹ dal°, S. ¹⁰ dhammaṃ volo°, S.

¹¹ 'yā, B.₁. S. ¹² 'kaccāyano, S.

¹³ paññattivi°, S. ¹⁴ 'hi, S.

Yā pakatikathāya desanā, ayaṃ¹ nikkhepapaññatti. Kā *
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhaṃ ti.

Ayaṃ paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

*Kabalīkāre*² ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitṭhitāṃ tattha viññāṇaṃ virūlhaṃ. Yattha patitṭhitāṃ viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniṃbatti. Yatthu atthi āyati punabbhavābhiniṃbatti, atthi tattha āyati jātija-rāmarāṇaṃ. Yattha atthi āyati jātija-rāmarāṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ³ sa-upāyāsan ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāṇe ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitṭhitāṃ tattha viññāṇaṃ virūlhaṃ. Yattha patitṭhitāṃ viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniṃbatti. Yattha atthi āyati punabbhavābhiniṃbatti, atthi tattha āyati jātija-rāmarāṇaṃ. Yattha atthi āyati jātija-rāmarāṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ⁵ sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).

Ayaṃ pabhavapaññatti dukkhassa ca samudayassa ca.

*Kabalīkāre*² ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitṭhitāṃ tattha viññāṇaṃ avirūlhaṃ. Yattha appatitṭhitāṃ viññāṇaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniṃbatti. Yattha n'atthi āyati punabbhavābhiniṃbatti, n'atthi

¹ om. B. S.

² 'oī°, B.; 'olimp°, S.

³ sādāraṃ, S.

⁴ pa, B.

⁵ saradaṃ, S.

tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokaṁ taṁ bhikkhave adaraṁ anupāyāsan ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāṇe ce bhikkhave⁴ āhāre n'atthi rāgo n'atthi nandī n'atthi tanhā, appatitṭhitam tattha viññāṇam avirūlham. Yattha appatitṭhitam viññāṇam avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṅkhārānaṁ vuddhi. Yattha n'atthi saṅkhārānaṁ vuddhi, n'atthi tattha āyati punabbhavābhiniḍḍanti. Yattha n'atthi āyati punabbhavābhiniḍḍanti, n'atthi tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokaṁ taṁ bhikkhave adaraṁ anupāyāsan ti vadāmi (S. II, p. 102 sq.).

Āyam pariññāpaññatti⁴ dukkhassa, pahānapaññatti⁵ samudayassa, bhāvanāpaññatti maggassa, sacchikiriya-paññatti nirodhassa.

Samādhim bhikkhave bhūvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṁ pajānāti. Kiñ⁶ ca⁶ yathābhūtaṁ pajānāti? Cakkhum⁷ aniccaṁ ti yathābhūtaṁ pajānāti. Rūpā aniccā ti yathābhūtaṁ pajānāti. Cakkhuvīññāṇam aniccaṁ ti yathābhūtaṁ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṁ pajānāti. Yam p'⁸ idaṁ⁸ cakkhusamphassapaccuyā uppajjati vedayitaṁ sukham vā dukkham vā adukkhamasukham vā, tam pi aniccaṁ ti yathābhūtaṁ pajānāti. Sotaṁ | pe⁹ | ghānam . . . jichā . . . kāyo . . . mano anicco ti yathābhūtaṁ pajānāti. Dhammā aniccā ti yathābhūtaṁ pajānāti. Manoviññāṇam aniccaṁ ti yathābhūtaṁ pajānāti. Manosamphasso anicco ti yathābhūtaṁ pajānāti. Yam p'¹⁰ idaṁ¹⁰ manosamphassapaccuyā uppajjati¹¹ vedayitaṁ sukham vā dukkham vā adukkhamasukham¹ vā², tam pi aniccaṁ ti yathābhūtaṁ pajānāti (Cf. S. IV, p. 80).

Āyam bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriya-paññatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā, S.

⁵ pahānaṁ p°, S.

⁶ kiñci, B. S.

⁷ cakkhu, B. S.

⁸ idaṁ, B. S.

⁹ pa, B. B.

¹⁰ idaṁ, B.

¹¹ upapajjati, S.

*Rūpaṃ Rūlthe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya tanhakkhayāya paṭipajjatha.
Tanhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ saṃkhāre viññānaṃ vikirathu
vidhamatha¹ viddhamsetha vikiṇanikaṃ karotha paññāya
tanhakkhayāya paṭipajjatha. Tanhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assū-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriyaṃ paññatti
nirodhassa.

So³ idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-
paññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyaṃ paññatti sotāpattiṃ phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasa-
mudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesam nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-nāpassa, okāsapaññatti
anuppāde-nāpassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āra-
mabhāvanāpaññatti viriyindriyassa, āhāṇāpaññatti⁴ āsātikānaṃ⁵, *
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi nānaṃ⁷ udapādi⁷ paññā u-
dapādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigaṇamātha, S.

² pa, B. B.

³ om. S.

⁴ āsāṇanipa°, B.; āsāṇanāpa°, B.

⁵ asā°, B. B.

⁶ nikkāta°, B.

⁷ om. B.

⁸ la, B.; om. B.

pubbe ananussutesu dhammesu cakkhun upapādi nāṇaṃ¹ upapādi² paññā upapādi vijjā upapādi āloko upapādi (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmi-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idaṃ dukkhaṃ parinñeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhun upapādi nāṇaṃ² upapādi² paññā upapādi vijjā upapādi āloko upapādi. So kho paṇāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho paṇāyaṃ dukkhanirodhagāminipati-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhun upapādi nāṇaṃ upapādi paññā upapādi vijjā upapādi āloko upapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa⁴.

Taṃ kho paṇ' idaṃ dukkhaṃ parinñātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhun upapādi nāṇaṃ upapādi paññā upapādi vijjā upapādi āloko upapādi.

So kho² paṇāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sā kho paṇāyaṃ dukkhanirodhagāminipati-padā bhāritā ti me bhikkhave pubbe ananussutesu dhammesu cakkhun upapādi nāṇaṃ upapādi paññā upapādi vijjā upapādi āloko upapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulam atulaṇ ca sambhavaṃ
bhavasamkhāram avassajī⁶ muni
ajjhatarato samāhito

abhida⁷ kavacam iv'attasambhavan ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

¹ om. B.

² om. S.

³ pa, B. B.

⁴ paññā, S.

⁵ pa, B.; la, B.

⁶ eji, all MSS.

⁷ abhinda, S.

Tulan ti samkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammapaṭisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, tṭhitapaññatti¹ cittekaggatāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upā-dānapaññatti³ sabbāññutāya, padālanāpaññatti avijjanda-kosānaṃ.

Tenaḥa Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi⁴ yato nidānaṃ

kāmesu so jantu kathāṃ nameyya

kāmā hi loke saṅgo ti ñatvā

tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariññāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca ñāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathāṃ nameyyā ti vevacanapaññatti ca kāmataphāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁸ paccattikato dassanapaññatti kāmānaṃ, kāmā hi āṅgarakūsupamā mamsapesupamā pāvaka-kappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁹ satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi¹⁰ kāmā saṅgo¹¹ ti pajānāti¹², so kāmānaṃ anuppādāya¹³ kusale dhamme upādāyati¹⁴, so anuppannānaṃ kusalanāṃ dhammānaṃ upādāya¹⁵ vāyamati.

¹ dṭṭhi¹⁰, B., S.

² °dam, S.

³ sa-upā¹¹, S.

⁴ addakkhi, B., S.

⁵ om. B.,

⁶ om. S.

⁷ abhinivesana¹², S.

⁸ °tā, B., S.

⁹ °gi, B., S.

¹⁰ jā¹³, B.,

¹¹ anupā¹⁴, B., S.

¹² uppā¹⁵, S.; upādāyati, B.

¹³ upā¹⁶, B.,

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepa-
paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppanṇaṃ kusalānaṃ dhammānaṃ ṭhitiyā²
vāyamaṭṭi ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ
dhammānaṃ, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakkhi yato nidānaṃ ti.

* *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārito
assirī⁴ viya khāyati passato n'atthi kiñcanaṃ ti* (Ud.
p. 79; cf. Dh. A. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissati ti viparitapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānaṃ,
balavapaññatti⁶ kilesānaṃ, virūhanāpaññatti⁷ saṃkhārā-
naṃ. Tamasā parivārito ti desanāpaññatti avijjandha-
kāraṇaṃ vevacanapaññatti ca. Assirī⁴ viya khāyati ti
dassanapaññatti⁸ dibbacakkhussa, nikkhepapaññatti paññā-
cakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedha-
paññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho
kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam⁹.
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asaṃkhatam, na idha jātassa bhūtassa katassa saṃkhatassa
nissaraṇaṃ paññāyetha. Yasmā ca llo bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātassa bhū-
tassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti* (Ud.
p. 80sq.).

¹ ottikā ca, B.

² dhi°, B., S.

³ sabba°, B., B.

⁴ asiri, S.; asiri, B.

⁵ sabba°, all MSS. exc. Com.

⁶ bālap°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B.

⁹ °tan ti, B.

No ce taṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa¹ nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotanaṃpaññatti² ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhaviṣṣā ti.

Tenāha āyasmā Mahākaccāno: —

Ekaṃ Bhagavā dhammaṃ paṇattilihi vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddhaṃ adho sabbadhi vippamutto

ayaṃ ahaṃ³ ti⁴ anānupassī

evaṃ vimutto udatāri⁵ oghaṃ

atiṇṇapubbaṃ apunabbharāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vippamutto ti te-dhātuke ayaṃ asekkhāvimutti.

Tāni yeva asekkhāni pañcendriyāni.

*

Ayaṃ indriyehi otaraṇa.

Tāni yeva asekkhāni pañcendriyāni vijjā. Vijjappādā avijjānirodho, avijjānirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanānirodho

¹ om. S. ² jotasa°, S.

³ °smim, B.; āhaṃ asmin, S.

⁴ om. B.

⁵ °tari, B.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarapasokaparidevadukkhadomanassupāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tili khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena¹.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsava² no ca³ bhavaṅgā, te saṃkhārā

* dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sū dhammadhātu dhammāyatana⁴pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahaṃsī⁵ ti anānupassī ti ayaṃ sakkāyaditṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho⁶ . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsava² no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana⁴pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ oghaṃ atinṇapubbaṃ apunabbhavāya⁷.

¹ paññā°, B.

² ce, S.

³ aham asmin, S.

⁴ B, has pa instead of saṃkhārā°

⁵ cm. B.

⁶ °tari, B.

⁷ puna°, S.

Tenāha Bhagavū: — Uddham adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ² na ubhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: tanhā-nissayo³ ditthhinissayo ca.

Tattha yā⁴ rattassa cetanā ayaṃ tanhānissayo, yā⁵ sammūlhasa⁶ cetanā ayaṃ ditthhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūlhasa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ. Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsava bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā tanhāya anissito vipassanāvasena¹² vā ditthiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. has yanatin ti instead of sati nati na.

² °raṇ ca, B.

³ B. adds ca.

⁴ om. B.

⁵ mūlhasa, all MSS. exc. Com.

⁶ la, B., ⁷ °do, S.

⁸ after sukhā, B.

⁹ sukha°, S.

¹⁰ saṃmu°, B. B.

¹¹ vedana°, S.

¹² °nāya va°, S.

¹³ om. B.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṇ ca pañ-
nindriyaṇ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārāpariyāpannā². Ye saṃkhārā
anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusam-
gahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āya-
tanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca
cetasikā ca.

Yaṃ kāyikam sukham ayaṃ kāyikā³ passaddhi. Yaṃ ce-
tasikam sukham ayaṃ cetasikā⁴ passaddhi⁴. Passaddha-
kāyo sukham vedayati. Sukhino cittaṃ samādhivati.
Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-
muttasmiṃ vimutt'amhi ti nānam hoti, khinā jāti vusitaṃ brah-
macariyam kataṃ karaṇiyam nāparam itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu
na phoṭṭhabbesu na dhammesu khayā rāgassa khayā do-
sassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhan-
taṃ caraṃ⁵ paññāpayamāno paññāpeyya, tassa rūpassa
khayā virāgā nirodhā cāgā paṇissaggā rūpasamkhaye
* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na
upeti, atthi⁶ n'atthi ti pi na⁷ upeti, nev' atthi no⁸ n'atthi ti
pi na upeti. Atha kho gambhīro appameyyo asamkheyyo
nibbuto ti yeva samkham⁹ gacchati khayā rāgassa¹⁰ khayā
dosassa khayā mohassa. Yāya vedanāya | pe¹¹ | yāya
saññāya . . . yehi samkhārehi . . .¹² yena viññāpena

¹ paññā°, B. ² °paripannā, B.

³ kāyikam, S.; kāya, B. B. ⁴ °ka pa°, S.

⁵ caranam, S. ⁶ S. adds ti pi. ⁷ om. S.

⁸ na, B. ⁹ samkhyam, S. ¹⁰ virāgassa, B.

¹¹ pa, B.; om. B. ¹² la, B.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamāno paññāpeyya, tassa viññānassa khayā virāgā nirodhā cāgā paṭinissaggā viññānasamkhaṃ vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu⁵ bāhiresu āyatanesu. Na ubhayamantarenā⁶ ti phassasamuditesu⁷ dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo⁸ ca lokuttaro ca.

Tattha lokiko⁸: avijjāpaccayā saṃkhārā⁹ yāva jarāma-raṇā, lokuttaro: silavato avippaṭisāro jāyati¹⁰ yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe¹¹ | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā
dukkhaṃ ca lokasmim¹² anekarūpaṃ*

piyaṃ paṭicca ppabhavanti¹³ ete¹⁴

piye asante na bhavanti ete.

Tasmā hi te sukhino vītasokā

yesaṃ piyaṃ¹⁵ n'atthi kuhiñci loke

tasmā asokaṃ virājaṃ paṭṭhayaṇo

piyaṃ na kayirūtha¹⁶ kuhiñci loke ti (Ud. p. 92).

Ye keci sokā paridevitā vā

dukkhaṃ ca lokasmim¹² anekarūpaṃ

piyaṃ paṭicca ppabhavanti¹³ ete ti

ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti

ayaṃ sukhāvedanā.

¹ cintaṃ tam, S. ² na, B. S. ³ saṃkhyam, S.

⁴ B. adds ti. ⁵ cha, B. S. ⁶ resu nā, S.

⁷ samutṭhitesu, B. ⁸ ko, B. S. ⁹ B. adds la.

¹⁰ B. adds pa. ¹¹ pa, B.; la, B. ¹² smim, B. S.

¹³ bha°, B. S. ¹⁴ ese, S. ¹⁵ piyā, B.

¹⁶ kari°, B. B. throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ². Evaṃ sabbaṃ.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkhā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanapariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā

yesaṃ piyaṃ n'atthi kuhiñci loke

tasmā asokaṃ virajaṃ patthayaṇo

piyaṃ na kayirātha kuhiñci loke ti

idaṃ tanhāpahānaṃ.

Tanhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbaṃ.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Taṃ yeva tanhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B₁ adds pa.

³ dhātu, S.

⁴ °dho, S.

⁵ om. S.

⁶ B₁ adds bhavanirodhā | la |

*Kāmaṇ kāmayaṇassa tussa ce taṇ samijjhati
addhā pīṭimano hoti laddhā macco¹ yad² icchatī³ (Jāt. IV,
Tussa ce kāmayaṇassa³ chandaḍātassa jantuno p. 172).
te kāmā parihāyanti sallaviddho va ruppātī.*

*Yo kāmē parivajjēti sappasseva⁴ padā siro
so 'maṇ visattikaṇ loke sato samativattatī⁵ ti (S.N.vv.766—68).*

Tattha yā pīṭimanatā⁶ ayaṇ anunayo. Yadāha: salla-
viddho va ruppātī ti idaṇ paṭighaṇ. Anunayaṇ paṭighaṇ
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīnī⁷
āyatanānī padatṭhānaṇ.

Ayaṇ āyatanēhi otaṇaṇ.

Tānī yeva dasa rūpīnī⁸ āyatanānī⁹ rūpakāyo nāma sam-
payutto. Tadubhayaṇ nāmarūpaṇ¹⁰. Nāmarūpapaccayā
salāyatanāṇ, salāyatanapaccayā phasso, phassapaccayā ve-
danā, vedanāpaccayā taṇhā¹¹. Evaṇ sabbāṇ.

Ayaṇ paṭiccasamuppādehi otaṇaṇ.

Tad eva nāmarūpaṇ pañcakkhandho¹².

Ayaṇ khandhehi otaṇaṇ.

Tad eva nāmarūpaṇ atṭhārassa dhātuyo.

Ayaṇ dhātūhi otaṇaṇ.

Tattha yo rūpakāyo imānī pañca rūpīnī¹³ indriyānī, yo
nāmakāyo imānī pañca arūpīnī¹⁴ indriyānī. Imānī⁹ dasa⁹
indriyānī⁹.

Ayaṇ indriyēhi otaṇaṇ.

Tattha yadāha:

Yo kāmē parivajjēti sappasseva⁴ padā siro

so 'maṇ visattikaṇ loke sato samativattatī ti

ayaṇ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṇ dhātūhi otaṇaṇ.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avij-
jānirodho, avijjānirodhā saṃkhāranirodho¹⁶. Evaṇ sabbāṇ.

¹ maccho, S. ² yaccacchatī, S.

³ kāmayaṇassa, S. ⁴ sabb°, all MSS. ⁵ ti (without ti), B.

⁶ mantā, S. ⁷ rūpīnī, all MSS.

⁸ rūpīnī, B. S.; rūpānī, B. ⁹ om. B.

¹⁰ rūpo, S. ¹¹ B. adds pa. ¹² °dhā, B.

¹³ rūpīnī, B. S.; rūpīndr°, B. ¹⁴ arūpīnī, B. S.;
arūpīndr°, B. ¹⁵ vupādisesam, S. ¹⁶ pe, S.

Ayaṃ paṭiccasamuppādehi otaṛaṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaṛaṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaṛaṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anā-savā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaṛaṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-tanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaṛaṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettāvatā paṭicca-indriyakhandhadhātu-āyatanāni samo-saraṇotaṛaṇāni¹ bhavanti. Evaṃ paṭicca-indriyakhandha-dhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaṛaṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhana²-hāro?

Vissajjitamhi³ pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko

ken' assu na ppakāsati⁴

kissābhilepanaṃ brūsi

kim⁵ su tassa mahabbhayan ti? —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

viviccā pamādā na ppakāsati⁴

jappābhilepanaṃ brūmi

dukkham assa mahabbhayan ti (S.N. V, 2, 1.2 = v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
* Bhagavā padam sodheti no ca ārambham⁶. Ken' assu na

¹ otaṛaṇā, B₁, S.

² oṇa, B₁.

³ viśa°, B. B₁, S.

⁴ pa°, B₁.

⁵ ki, B₁.

⁶ ārabbh°, B. *throughout*, B₁ *mostly*.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambhāṃ. Kissaṃbhilepanaṃ brūsi ti pañhe Jappābhilepanaṃ brūmi ti Bhagavā padam sodheti no ca ārambhāṃ. Kiṃ¹ su² tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā³ padam⁴ sodheti⁵, suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhī⁴ sotā (icc āyasmā Ajito)

sotānaṃ kiṃ⁵ nivāraṇaṃ

sotānaṃ saṃvaraṃ brūhi

kena sotā pithiyyare⁶ ti? —

Yāni sotāni lokasmiṃ⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ saṃvaraṃ brūmi

paññāy' ete pithiyyare⁶ ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānaṃ kiṃ⁵ nivāraṇaṃ ti pañhe Yāni sotāni lokasmiṃ, sati tesam nivāraṇaṃ ti Bhagavā padam sodheti no ca ārambhāṃ. Sotānaṃ saṃvaraṃ brūhi, kena⁸ sotā pithiyyare⁶ ti pañhe Sotānaṃ saṃvaraṃ brūmi, paññāy' ete pithiyyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmiṃ¹⁰ ti.

Paññā c'eva satī¹¹ ca (icc āyasmā Ajito)

nāmarūpaṃ ca mārisa

etaṃ me putt'ho pabrūhi

katt' etaṃ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṃ pucchasi pañhaṃ

Ajita taṃ vadāmi te

yattha nāmaṃ ca rūpaṃ ca

asesaṃ¹² uparujjhatī

viññāṇassa nirodhena

ett' etaṃ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

¹ kiṃ suttassa, S.; kissu, B. B., ² om. B. ³ vasanti, B.

⁴ odhi, B. B., ⁵ kin, B.; ki, B., ⁶ pidh', B. B.

⁷ °smi, B. B., ⁸ yena, S., ⁹ ārambho, also B.

¹⁰ °smi, B., ¹¹ °ti, all MSS., ¹² om. S.

Yattha evaṃ suddho ārambho², so paṇho vissajjito³ bhavati, yattha pana ārambho² asuddho, na tāva so paṇho vissajjito³ bhavati.

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi⁵ paṇhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁶ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhī dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi'cchaṃ na labhati taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā⁶ nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B.

² visa^o, B.

³ visa^o, B. B.

⁴ kaccāyano, S.

⁵ om. B.

⁶ ponobbha^o, B. B.

⁷ vimutti, B.

⁸ oṇi paṭi^o, S.

d) Tattha katamā dukkhanirodhagāmipatipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsāṃkappo sammāvācū sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhī.

Ayam vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo¹ tiracchānāyonigāmimaggo pīttivisa-
gāmimaggo² asurayonigāmīniyo³ maggo, saggagāmīniyo *
maggo, manussagāmimaggo, nibbānagāmimaggo.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunāyāni-
rodho, paṭighānirodho, mānānirodho, makkhānirodho⁴, paḷa-
sanīrodho, issānirodho, macchariyanīrodho, sabbakilesa-
nirodho.

Ayam vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikam⁵ rūpaṃ. Catunnaṃ⁶ ca mahābhūtā-
naṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca⁷
vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā ākārehi paṭhavīdhātum vitthārena parigaṇhāti.
Dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.
Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi
ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā ākārehi paṭhavīdhātum vitthā-
rena parigaṇhāti?

¹ °gāmīni maggo, S.

² petti°, B. S. ³ asūra°, B. also Com.

⁴ makkhā°, S. ⁵ cātummahā°, S.; cātumahā°, B.

⁶ catunnaṃ (without ca), B. ⁷ om. S.

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru¹ atthi atthimiṇṇa² vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antaṃ antaḡaṇaṃ udariyaṃ karisaṃ matthake matthaluṇaṃ ti.

Imehi visatiyā ākārehi paṭhaviddhātum vitthārena pariḡaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena pariḡaṇhāti?

Atthi imasmiṃ kāye pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghāṇikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena pariḡaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena pariḡaṇhāti?

Yena ca santappati yena ca jiriyati⁴ yena ca pariḡayhati yena ca asitapitakhāyitasāyitaṃ sammāpariḡāmaṃ⁵ gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena pariḡaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena pariḡaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena pariḡaṇhāti.

Evam imehi dvācattālisāya⁷ ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto⁸ tūlayanto pariḡogāhanto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagaṃ passati kāyaṃ vā kāyapadesaṃ vā. Yathā candanikaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā saṃkāraṭṭhānaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā vaccaḡuṭṭiṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā sivathikaṃ¹⁰ pavicinanto na kiñci gayhūpagaṃ passeyya, evaṃ eva¹¹ imehi dvācattālisāya⁷ ākārehi evaṃ

¹ nhāru, B. B. ² ḡam, B. B. ³ siṃgha^o, B. B.

⁴ jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

⁵ samā^o, B. ⁶ ḡti ti, S. ⁷ ḡlisāya, B.; ḡrisāya, S.

⁸ ḡlakkhanto, all MSS.

⁹ before pariyo^o, B. ¹⁰ sivadhikaṃ, B. ¹¹ evaṃ, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyogāhanto parivamaṃsanto³ paccavekkhanto na kiñci gayhūpagam passati kāyaṃ vā kāyapadesaṃ vā.

Tenāha Bhagavā: —

*

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca⁴ bāhirā paṭhavīdhātu, nev' esāhaṃ⁵ n'etaṃ mama n'eso 'ham⁶ asmi⁶ na m'eso attā ti. *Evam etaṃ yathābhūtaṃ sammāpaññāya⁷ datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya⁸ disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virūjeti.* Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāhaṃ¹² n'etaṃ mama n'¹³ eso¹³ 'ham asmi na m'eso attā ti. *Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁴ datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virūjeti . . .*

Ayaṃ vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

*

Dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ pubbante aññāṇaṃ aparante¹⁶ aññāṇaṃ pubbantāparante aññāṇaṃ idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B., ⁶ mahasmiṃ, B.

⁷ samma°, B. S.; samāp°, B., ⁸ samma°, B. S.

⁹ pa, B.; la, B., ¹⁰ om. B.

¹¹ pa, B.; om. B., ¹² nesātaṃ, B.

¹³ no so, B., ¹⁴ samma°, all MSS.

¹⁵ samma°, B.; samp°, B. S., ¹⁶ parante, B.

¹⁷ idappa°, B., ¹⁸ °ṇaṃ, S.; asallakkhaṇā, B.

¹⁹ °ṇaṃ, S.; anupekkhaṇā, B.

²⁰ °ṇaṃ, S.; apaccavekkhaṇā, B.

pekkhaṇā¹ apaccakkhakammaṃ dummejjhaṃ² bālyam³
 asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
 * avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi⁵ -
 moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
 ñāṇaṃ dukkhanirodhagāminiyaṃ paṭipadāya ñāṇaṃ pubbante
 ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
 cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
 paññā⁶ pajānaṇā vicayo pavicayo dhammavicayo sallakkha-
 ñā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
 * nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
 parināyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
 yaṃ paññābalaṃ paññāsattamaṃ¹¹ paññāpāsādo paññā-āloko
 paññā-obhāso paññāpajoto paññāratanaṃ amoho dhamma-
 vicayo sammāditthi dhammavicayasambojjhaṅgo maggaṅ-
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsasaññāsam-
 āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi¹³ nevasekho-
 nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaḥaṇko jhāyī, diṭṭhuttaro
 jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī¹⁵.

¹ oṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

² dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumejjhaṃ, Com.

³ bālaṃ, B.

⁴ samoho, B.

⁵ °gi, S.

⁶ saññā, B.

⁷ samlo, B.

⁸ upari, B.

⁹ °yaka, B.

¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattaṃ, B.

¹² °tti ti, B.

¹³ om. B.

¹⁴ °sekhān°, B.; °sekhen°, S.

¹⁵ °yī ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi arāṇo samādhi savaṇo samādhi avero * samādhi sabyāpajho¹ samādhi abyāpajho² samādhi sappi-
tiko³ samādhi nippitiko samādhi sāmiso samādhi nirāmiso
samādhi sasamkhāro samādhi asamkhāro samādhi ekaṃ-
sabbhāvito samādhi ubhayamsabbhāvito⁴ samādhi ubhayato-
bbhāvitabhāvano⁵ samādhi savitakkasavicāro samādhi avi-
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-
bhāgiyo samādhi tṭhitibhāgiyo samādhi visesabhāgiyo
samādhi nibbedhabhāgiyo samādhi lokiyo⁶ samādhi lokut-
taro samādhi micchāsamādhi⁷ sammāsamādhi⁸.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgāḷhā⁹ paṭipadā¹⁰ nijjhāma¹¹ paṭipadā¹² majjhima¹³ paṭi- *
padā¹⁴ akkhamā paṭipadā khamā paṭipadā samā¹⁵ paṭipadā
damā¹⁶ paṭipadā dukkhā paṭipadā dandhabhiṇṇā dukkhā
paṭipadā khippabhiṇṇā sukhā paṭipadā dandhabhiṇṇā sukhā
paṭipadā khippabhiṇṇā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco mamsaṃ nahāru¹⁷ aṭṭhi
aṭṭhiminjā¹⁸ vakkam hadayaṃ yakanam kilomakam pihakam
papphāsaṃ antaṃ antaṇaṇaṃ udariyaṃ karisaṃ pittaṃ
semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo sim-
ghāṇikā lasikā muttaṃ matthaluṇṇaṃ¹⁹ ti.

¹ °paccho, B.

² sappidhiko, B.

³ °yasavibhāvito, B.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B.

⁷ om. B.

⁸ °lhap°, B.

⁹ āgāḷhap°, B.

¹⁰ °map°, B. S.; nicchāmap°, B.

¹¹ °map°, B.; om. B.

¹² sammā, B. S.

¹³ dammā, S.

¹⁴ nhāru, B. B.

¹⁵ °jam, B. B.

¹⁶ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattataṃ gacchati.

* Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vimamsitabbam⁴:

Kiṃ⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam⁷. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam⁷. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbam⁷. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbam⁷. Yathā yathā vā⁸ pana pucchitaṃ, tathā tathā vissajjayitabbam⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kiṃlakkaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kiṃlakkaṇo hetu, kiṃlakkaṇo paccayo? Asādhāraṇalakkhaṇo hetu, sādharmaṇalakkhaṇo paccayo.

b) Yathā kiṃ bhave?

Yathā añkurassa⁹ nibbattiyaṃ bñjaṃ asādhāraṇaṃ, paṭhavi

¹ māna°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbam, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B.

⁸ om. B.

⁹ añgurassa, B, always.

āpo ca sādharanā. Āṅkurassa hi paṭhavi āpo ca paccayo, sabbhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi saṃsāro sahetu sapaccayo nibbatto². Vuttam * hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayoṇisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā avijjāpariyutthānam. Purimiko⁵ avijjānusayo pacchimi-kassa⁶ avijjāpariyutthānassa hetubhūto paribhūtanāya bi-jānkuro viya samanantarahetutāya. Yam pana yattha phalam⁷ nibbattati, idam⁸ tassa⁸ paramparahetutāya⁹ hetubhūtam. Duvidho hi hetu: samanantarahetu param-parahetu¹⁰ ca. Evam avijjāya pi duvidho hetu: samanantarahetu paramparahetu ca.

Yathā vā pana thālakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³ dīpassa¹⁴ paccayabhūtam, na sabbhāvaheṭu. Na hi sakka thālakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṃ dīpetum dīpassa¹⁶ paccayabhūtam. Dīpo¹⁷ viya sabbhāvo hetu hoti.

Iti sabbhāvo hetu, parabbhāvo¹⁸ paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharāṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹, * paṭisandhi-attho punabbhavattho, sampalibodhattho pari-yutthānattho, asamugghattho anusayattho, asampāṭivedhattho avijjattho, aparīṇātatttho viññāpassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evam, B. S.; om. B. ² nibbuto, S. ³ B. adds la.

⁴ makāya, B. ⁵ purimako, B. ⁶ makassa, B. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamh^o, B. S.

¹⁰ tuṇ, S. ¹¹ B. adds paṭiṇ ca.

¹² vaṭṭiṇ, B.; vaṭṭi, S. ¹³ B. adds paṭicca.

¹⁴ dipakassa, S.; pādipassa, B. B. ¹⁵ vaṭṭi, B.; vaṭṭi, S.

¹⁶ pad^o, B. ¹⁷ padipo, B. ¹⁸ S. adds hetu. ¹⁹ bal^o, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asaṃugghāto, yattha asaṃugghāto tattha anusayo, yattha anusayo tattha asaṃpaṭivedho, yattha asaṃpaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ aparinnātaṃ, yattha sāsavaṃ viññānaṃ aparinnātaṃ tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa¹ paccayo, paññakkhandho² vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiānaḍḍassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvinnānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññānaṃ paccayo sabhāvo hetu, viññānaṃ³ nāmarūpaṃ paccayo sabhāvo hetu, nāmarūpaṃ salāyatanaṃ paccayo sabhāvo hetu, salāyatanaṃ phassaṃ paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā°, B. ² ādhi°, B. ³ S. omits this phrase.

⁴ °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsita muninā¹ ti.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte² hāre bahu-kāni padaṭṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, * bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass'*⁵ *akaraṇaṃ kusalass'*⁶ *āpasampadā*⁶

sacittapariyodapanaṃ etaṃ buddhāna sūsanā ti (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Ṭīpi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ sīlakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-kkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha sīlakkhandho ca⁸ samādhikkhandho ca samatho, paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanāṃ vanathassa padaṭṭhānaṃ, kiñ ca vanāṃ ko ca vanatho¹¹?

Vanāṃ nāma pañca kāmagaṇā, taṇhā vanatho¹¹.

Idaṃ padaṭṭhānaṃ.

¹ om. B. S.

² āvatte, B.; bhāvatte, S.

³ padaṭṭhāni, B. S.

⁴ °ti ti, B. B.

⁵ °passa, all MSS.

⁶ °lassa upa°, B. S.

⁷ paññā°, B.

⁸ om. S.

⁹ balaṃ, S.

¹⁰ °virāga°, B.

¹¹ vanapatho, B.

¹² vanappato, B.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā,
vanatho nāma tesam tesam¹ āṅgapaccāṅgānam anubyañ-
janaggāho: aho cakkhum aho sotam aho ghānam aho
jivhā aho kāyo iti.

Idam padatṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni अपariññā-
tāni. Yam tadubhayam paṭicca uppajjati samyojanam,
ayam vanatho.

Idam padatṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padatṭhānam.

Tenāha Bhagavā: —

Cetvā vanañ ca vanathañ cū ti (Dhp. v. 283 c).

Ayam padatṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññā-
vimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalam, avijjāvirāgā
paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmādhātusamatikkamanam,
avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam⁴.

Idam vevacanam.

Paññindriyam paññābalaṃ⁵ adhipaññā sikkhā paññā-
kkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsamboj-
jhaṅgo ñāṇam sammāditṭhi tīraṇā santīraṇā hiri vipassanā
dhamme-ñāṇam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi⁷
ātāpī sampajāno satimā vineyya loke abhiññhūdomanassam
(Cf. p. 31).

¹ om. S. ² °virāga, B.; °virāgo, B₁. S. ³ °virāga°, S.

⁴ dhātusam°, B. ⁵ °phalam, B₁.

⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādo-manassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā¹ bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu² bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā³ dhammā⁴ bodhipakkhiyā niyyā-nikalakkaṇena ekalakkaṇā.

Te ekalakkaṇattā bhāvanāpāripūriṃ gacchanti (Of. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabalikāro⁴ c'assa āhāro pariññāṃ gacchati. Kāmapādānena ca⁵ anupādāno bhavati. Kāmayogena ca visamyutto bhavati⁶. Abhijjhākāyagandhena ca⁷ vippayujjati. Kāmasavena ca anāsavo bhavati. Kāmoghañ ca uttiṇṇo⁸ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāpaṭṭhiti⁹ pariññāṃ gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññāṃ gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca⁵ visamyutto¹² bhavati. Byāpādakāyagandhena ca³ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭh°, B.

² bojjh°, S.

³ om. S.

⁴ kabalimk°, S.

⁵ om. B.

⁶ hoti, B.

⁷ om. B. S.

⁸ uttiṇṇo, B. throughout.

⁹ dhiti, B.

¹⁰ tuya, B.

¹¹ chandā āg°, B.; chandā āg°, S.

¹² vippayutto, B. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosāgatim⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhogañ ca uttiṇṇo bhavati. Mānasallena ca⁷ visallo bhavati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhayāgatim⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādūpādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjogañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññam gacchati. Saṃkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohāgatim¹³ gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

Ye dhammā yam-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsita muninā
te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °diṭṭhi ti, S.

² vedanāya, B.

³ om. B.

⁴ dosā āg°, B.; dosā ag°, S.

⁵ vippayutto, B. S.

⁶ parāmāsa°, S.

⁷ °diṭṭhi ti, B. S.

⁸ bhayā ag°, B. S.

⁹ anattaniye, B. S.

¹⁰ attha°, B. B.

¹¹ °rupekkhā, B.

¹² °tuyā, B. S.

¹³ mohā ag°, B. S.

¹⁴ om. B. S.

¹⁵ ca katthā, B.

¹⁶ samā°, B. S.

B.

Hārasampāta.

*

§ 1. Desanā-hārasampāta.

Soḷasa hārū paṭhamam | disalocanena¹ disā viloketvā
saṃkhipiya añkusena hi | nayehi tihi² niddise³ suttan ti
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhitena cittena micchādītṭhihatena ca

thīnamiddhābhībhūtena vasaṃ Mārassa gacchati ti (Cf.

Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādaṃ. Taṃ Maccuno padaṃ.

Micchādītṭhihatena cā ti micchādītṭhihatam nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkaṇo?

Viparītagāhalakkhaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittaṃ, dītṭhim iti.

*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ
attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ⁵
| pe⁶ | saññam saṃkhāre viññānaṃ attato samanupassati
viññānavantaṃ vā attānaṃ attani vā viññānaṃ viññā-
nasmim vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyaṃ vipallāsavatthu⁷: anattani attā
ti, viññānaṃ catuttham vipallāsavatthu⁸: anicce niccan ti.

¹ disā, B. S. Com.

² tihi, B. S.

³ niddese, *all MSS. exc. Com.*

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ vatthum, S.

⁸ vatthum, B. S.

* Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.
Taṇhānivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati:
asubhe subhan ti dukkhe sukhan ti. Diṭṭhivutaṃ cittaṃ
dvihi vipallāsehi vipallāsiyati: anicce niccan ti anattani²
attā ti.

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato sam-
anupassati, atitaṃ vedanaṃ | pe³ | atitaṃ saññaṃ atite
saṃkhāre atitaṃ viññānaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so⁴ anāgataṃ rūpaṃ abhinan-
dati anāgataṃ vedanaṃ | pe⁵ | anāgataṃ² saññaṃ anāgate²
saṃkhāre anāgataṃ² viññānaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsamyojanānaṃ pubbā⁶
koṭi⁶ na paññāyati. Sandhāvantaṃ samsarantaṃ sa-
kiṃ nirayaṃ sakiṃ tiracchānayoṇiṃ sakiṃ pettivisayaṃ
sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse⁷.

Thinaṃ middhābhibhūtenā ti thinaṃ nāma yā cittassa
akallatā akamanīyatā, middhaṃ nāma yaṃ kāyassa
lnattaṃ. Vasaṃ Mārassa gacchati ti kilesamārassa
ca sattamārassa⁸ ca vasaṃ gacchati.

So hi nivuto samsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samu-
dayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariññāti yena ca pajahati, ayaṃ maggo. Yaṃ
taṇhāya avijjāya⁹ ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenaṃha Bhagavā: — Arakkhitaṃ cittaṃ ti.

Tenaṃhāyasmā Mahākaccāno¹⁰: —

Assādaḍḍinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ 'niye, S. ² om. S. ³ pa, B.; la, B. ⁴ om. B.

⁵ pa, B.; la, B.; om. S.; B. *continues*: saṃkhāre vi^o abhi^o

⁶ pubba^o, B. B. ⁷ manuse, B. ⁸ satthu^o, S.

⁹ avijjā, B. ¹⁰ om. B. S. ¹¹ hāro s^o, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi. *

Akusalā saṃsāragāmini, kusalā apacayagāmini pahāna-taṇhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ³ nekkhamasitaṃ domanassaṃ 'kudassu⁴ nā-māhaṃ⁵ taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ⁶ āyatanam sacchikatvā upasampajja viharanti⁷ ti, tassa uppajjati piḥā pihāpaccaya⁸ domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāga⁹ cetovimutti¹⁰, tadārammaṇā kusalā. Avijjāvirāga¹¹ paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsaṃkappo sammā-vācā sammākammanto sammā-ājivo sammāvāyāmo sammā-sati sammāsamādhi¹².

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹³ kammaniyaṃ tṭhitaṃ¹⁴ āneñjapattaṃ¹⁵. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ¹⁶, yato anaṅgaṇaṃ¹⁷ tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu¹⁸, yato mudu¹⁹ tato kammaniyaṃ, yato kammaniyaṃ tato tṭhitaṃ²⁰, yato tṭhitaṃ²¹ tato āneñjapattaṃ²².

¹ vicaya, B.

² B. adds ca.

³ om. S.

⁴ kudāsu, B. B.; kudāssu, Com.

⁵ nāma taṃ, S.

⁶ sannam, B.

⁷ 'ti (without ti), B.

⁸ piḥa², B.

⁹ 'virāga², S.

¹⁰ 'dhi ti, S.

¹¹ mudum, B. S.

¹² dhitam, B.

¹³ ānañja², S.; anañca², B.

¹⁴ 'nam, S.

¹⁵ mudum, S.

¹⁶ nītṭhitaṃ, S.

¹⁷ ānañja², S.; anañca², B.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubbhayaṃ taṇhū-pakkho, yā ca iñjaṇā yā ca cittassa atṭhiti², ayaṃ diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasitṭhaṃ bhavati. So uparimaṃ samāpattim santato manasikaroti. Tassa upari-
* maṃ samāpattim santato manasikaroto catutthajjhāne oḷārikā³ saññā saṇṭhahati⁴ ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāsaṇācāyatanasamāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhaththaṃ gacchati.

Evam samādhī. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpānaṃ.

So samādhī chaḷaṅgasamannāgato paccavekkhitabbo: anabhijjhāsaḥagataṃ me mānasam sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggaḥitaṃ, passaddho me kāyo asāradaddho, samāhitaṃ me cittaṃ avikkhittaṃ, upatṭhitaṃ me sati⁶ asaṃmutṭhā⁷.

Tattha yaṃ ca anabhijjhāsaḥagataṃ mānasam sabbaloke yaṃ ca abyāpannaṃ cittaṃ sabbasattesu yaṃ ca āraddhaṃ viriyaṃ paggaḥitaṃ yaṃ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāradaddho ayaṃ samādhiparikkhāro, yā upatṭhitaṃ sati asaṃmutṭhā⁸ ayaṃ vipassanā.

* So samādhī pañcavidhena⁹ veditabbo.

Ayaṃ samādhī paccuppannasukho ti. Iti 'ssa paccattam eva ñāpadassanaṃ paccupatṭhitaṃ bhavati¹⁰. Ayaṃ samādhī āyatisukhavipāko ti. Iti 'ssa paccattam eva ñāpadassanaṃ¹¹ paccupatṭhitaṃ bhavati. Ayaṃ samādhī ariyo nirāmiso ti. Iti

¹ oṇā, S. ² atṭhiti, B.

³ oḷārika^o, B.; oḷāri, S. ⁴ saṇṭhāti, B.

⁵ atthag^o, S. ⁶ B. adds hoti.

⁷ asaṃmutṭhā, B. S. ⁸ asaṃu^o, B.; appamutṭhā, S.

⁹ vividhena, B. ¹⁰ om. S. ¹¹ viññāna^o, S.

'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati. Ayaṃ samādhi santo c'eva paṇito ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca³ na sasamkhāraniggayha³ vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati. Tam kho paṇi⁵ imaṃ⁵ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho⁶ yo ca samādhi ayatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo niraṃiso yo ca samādhi akāpurisasevito⁷ yo ca samādhi santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸ vārivāvaṭo ca² yaṃ cāham tam kho paṇi⁵ imaṃ⁵ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhi pañcavidhena veditaḥbo: pītipharanāṭa, * sukhapharanāṭa, cetopharanāṭa, ālokapharanāṭa, paccavekkhaṇānimittam.

Tattha yo ca pītipharāṇo yo ca sukhapharāṇo yo ca cetopharāṇo ayaṃ samatho, yo ca ālokapharāṇo yaṃ ca paccavekkhaṇānimittam ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavikasiṇaṃ, āpokasiṇaṃ, tejo- * kasiṇaṃ, vāyokasiṇaṃ, nilakasiṇaṃ, pītakasiṇaṃ, lohita- kasiṇaṃ, odātakasiṇaṃ, ākāsakasiṇaṃ, viññānakasiṇaṃ.

Tattha yaṃ ca paṭhavikasiṇaṃ yaṃ ca āpokasiṇaṃ, evaṃ sabbam, yaṃ ca odātakasiṇaṃ, imāni aṭṭha kasiṇāni samatho, yaṃ ca ākāsakasiṇaṃ yaṃ ca viññānakasiṇaṃ, ayaṃ vipassanā.

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo¹⁰.

¹ passaddha°, B. B. ² om. B.

³ saṅkhāra°, B.; ca samkha°, S. ⁴ oto, B. S.

⁵ paṇitaṃ, B. ⁶ sampanna°, S.

⁷ S. continues: pe | yaṃ cāham.

⁸ saṅkhāra°, B.

⁹ ariya°, B. ¹⁰ hitabbo, B.

Te¹ tīhi² dhammehi saṃgahitā: aniccātāya, dukkhatāya, anattatāya.

* So samathavipassanaṃ bhāvaṃ māno tīpi vimokkhamukhāni bhāvayati, tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

* Rāgacarito puṅgalo animittena vimokkhamukhena niyyāti², adhicitasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ pariñānanto rāgaṃ pavaḥanto rāgarajam nidhunanto rāgaviṣaṃ vanto⁴ rāgaṃ nibbāpento rāgasallaṃ uppāpento⁵ rāgaṃ vijāpento⁶.

Dosacarito puṅgalo appaṇihitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariñānanto dosamālaṃ pavaḥanto⁷ dosarajam nidhunanto dosaviṣaṃ vanto⁸ dosaṃ nibbāpento dosasallaṃ uppāpento⁹ dosaṃ vijāpento.

Mohacarito puṅgalo suññatavimokkhamukhena niyyāti², adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariñānanto mohamālaṃ pavaḥanto⁷ moharajam nidhunanto mohaviṣaṃ vanto¹² mohaṃ nibbāpento mhasallaṃ uppāpento mohajaṭṭhaṃ vijāpento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

So tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

¹ tehi tehi, B.; tehi ca, S.

² niyyāti, B.

³ sukhaṃ vedaniyaṃ, S.

⁴ vanto, B.

⁵ oḍento, S.

⁶ jāpento, B.

⁷ oḍento, B.

⁸ vanto, B. S.

⁹ oḍento, B. S.

¹⁰ vija°, B.

¹¹ asukhaṃ ve°, B.

¹² vanto, B. B.

¹³ suññata-avi°, S.

¹⁴ paññā°, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsankappo ayaṃ paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanam gacchanti: kāyo cittaṃ ca, bhavanirodhagāmini paṭipadā dve padāni: silaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti: sammākammanto sammāvāyāmo ca, sile bhāviyamāne dve dhammā bhāvanam gacchanti: sammāvācā sammā-ājivo ca⁴, citte bhāviyamāne dve dhammā bhāvanam gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanam gacchanti: sammādiṭṭhi sammāsankappo ca.

Tattha yo ca sammākammanto yo ca⁵ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati.

So⁶ samathavipassanaṃ bhāvayanto pañcavidham adhi-gamaṃ adhigacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visampvādayati. So tividham: idam

¹ om. S. ² paññā², B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B. ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B. ⁸ om. B.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpupissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho sīlakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpupissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho sīlakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpupissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīṇassa te³ sato³ ime āsavā aparikkhīṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparāṃ ulāraṃ vīsēdhigamaṃ⁵ na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyānikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpupissati ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno¹¹ * mātaraṃ jīvitaṃ voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaraṃ jīvitaṃ voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhū. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājim janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyāti, S.

⁵ °gamanam, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyā, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B. adds vā.

saṃghaṃ¹ bhindeyya saṃghe vā saṃgharājīm janeyyā ti
 ṭhānaṃ etaṃ vijjati. Diṭṭhisampanno Tathāgataṃ dutṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgataṃ
 dutṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati.
 Puthujjano Tathāgataṃ dutṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgataṃ dutṭhacitto thūpaṃ bhin-
 deyyā ti ṭhānaṃ etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jivitaṃ ti n'etaṃ ṭhānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ ṭhā-
 naṃ etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 ṭhānaṃ etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti ṭhānaṃ etaṃ
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ ṭhānaṃ vijjati.
 Puriso rājā cakkavatti siyā ti ṭhānaṃ etaṃ vijjati. Itthi
 Sakko devānaṃ indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso
 Sakko devānaṃ indo siyā ti ṭhānaṃ etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro
 pāpimā siyā ti ṭhānaṃ etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti ṭhānaṃ etaṃ vijjati. Itthi Tathāgato arahāṃ sammā-
 sambuddho⁴ siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathā-
 gato arahāṃ sammāsambuddho siyā ti ṭhānaṃ etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyū⁵ dhammaṃ vā deseyyūn
 ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato arahāṃ
 sammāsambuddho ekissā lokadhātuyā uppajjissati¹ dham-
 maṃ vā⁵ desissati ti ṭhānaṃ etaṃ vijjati. Tinnāṃ ducca-
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ ṭhānaṃ vijjati. Tinnāṃ duccaritānaṃ anīṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti ṭhānaṃ etaṃ

¹ B₁ adds vā.

² om. B₁.

³ S. adds jivitaṃ ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti ṭh^o etaṃ vi^o and so on.

⁵ om. B₁. S.

vijjati. Tinnam¹ sucaritānam anittḥo akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ ṭhānam vijjati. Tinnam sucaritānam itṭho kanto piyo manāpo vipāko bhavissati ti ṭhānam etaṃ vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattam pubbaṅgamaṃ katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaram sammāsambodhim abhisambujjhissati ti n'etaṃ ṭhānam vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaram sammāsambodhim abhisambujjhissati ti ṭhānam etaṃ vijjati.

* Yam ettha ñāṇaṃ hetuso ṭhānaso anodhiso³, idaṃ vuccati ṭhānāṭṭhāna-ñāṇaṃ paṭhamam Tathāgatabalam iti.

2. Ṭhānāṭṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissantī puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatīṃ³*

(S. I, p. 97).

Apāre ca maggaṃ bhāvetvā⁴ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavittivattā ca. Marissantī ti dvīhi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānam adandhamaraṇaṃ, sakkāyavittivattānam dandhamaraṇaṃ. Maraṇaṃ taṃ hi jivitaṃ ti khayā āyussa indriyānaṃ uparodhā jivitapariyanta maraṇapariyanto. Yathākammaṃ gamissantī ti kammaṃ kataṃ. Puññapāpaphalūpagā ti kammānaṃ phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamkhārā. Puññakammā ca suggatī⁷ ti

¹⁻² missing in B.

³ anādiso, S.

⁴ sugo, B. B.

⁵ bhāvitvā, B.

⁶ carāṇena, S.

⁷ om. S.

⁸ suga, all MSS.

puññasamkhārā sugatīm gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamaṇaṃ. Tenāha Bhagavā: — Sabbe | pe¹ | anāsavā ti.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāḷhā² ca nijjhāma ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhima paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ saṃkilesa. Evaṃ saṃsāraṃ nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti ime tayo vattā: dukkhavatto, kammavatto, kilesavatto⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁷ tīṇaṃ vattānaṃ vivattanā. Sabbe sattā marissanti | pe⁷ | nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggatin⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti hetu ca phalaṇ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalaṇ ca. Sabbe sattā marissanti | pe¹⁰ | nirayaṃ pāpakammantā ti ayaṃ saṃkilesa. So⁵ saṃkilesa tividho: taṇhāsaṃkilesa, diṭṭhisāṃkilesa, duccaritasāṃkilesa ti.

Tattha taṇhāsaṃkilesa tihi taṇhāhi niddisitaḥ¹¹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitaḥ. Tassā vitthāro: chattimsāya taṇhāya jāliniyā vicaritaṇi.

Tattha diṭṭhisāṃkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B.

² ag^o, B.

³ oṭṭiyati, B. S.

⁴ pa, B.; om. B.

⁵ om. S.

⁶ oṭṭivā, B.

⁷ pa, B.; om. B. S.

⁸ suga^o, all MSS.

⁹ khandhā, B.

¹⁰ B. in full; om. B.

¹¹ niddissī^o, B.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassū vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha ducaritasamkilesa cetanācetasikakammena niddi-sitabbo², tihi ducaritehi: kayāduccaritena, vacīduccaritena, manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā³.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsava ti idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividhaṃ: taṇhāsamkilesa samathena visujjhati, so samatho samādhikkhandho, diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā paññakkhandho⁵, ducaritasamkilesa sucaritena visujjhati, taṃ sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jivitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsava ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ
* tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha⁸-tattha⁸-gāmini. Tattha⁹ yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānāyonisu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °ti ti, S.

⁵ paññā°, B.

⁶ suga°, all MSS.

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B. Com.

⁸ tathattha, B.; tatthatta, B., S.

⁹ ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayaṃ labhanto asuresu upapajjeyya, paccayaṃ labhanto devesu upapajjeyya, paccayaṃ labhanto manussesu upapajjeyya, paccayaṃ labhanto parinibbāyeyya. Tasmāyaṃ¹ sabbatthagāminipaṭipadā.

Yaṃ ettha ñāṇaṃ hetuso ðhānaso anodhiso², idaṃ vuccati sabbatthagāminipaṭipadā-ñāṇaṃ dutiyaṃ Tathāgatabalaṃ iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tatha³-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhuhadhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu sotavīññādhātu, ghānadhātu gandhadhātu ghānavīññādhātu, jivhādhātu rasadhātu jivhāvīññādhātu, kāyadhātu phoṭṭhabbādhātu kāyavīññādhātu, manodhātu dhammadhātu manovīññādhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu vīññādhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayaṃ anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhuhadhātu aññā rūpadhātu aññā cakkhuvīññādhātu⁵. Evaṃ sabbā⁶. Aññā nibbānadhātu.

Yaṃ ettha ñāṇaṃ hetuso ðhānaso⁷ anodhiso, idaṃ vuccati anekadhātu-nānādhātu-ñāṇaṃ tatiyaṃ Tathāgatabalaṃ iti.

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yaṃ yad eva dhātuṃ sattā adhimuccanti, taṃ tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci lunā-

¹ tasmā ayaṃ, B.

² °diso, B.

³ tathattha, B. S.

⁴ nekkhama^o, B. Com.

⁵ B, *adda* pa.

⁶ sabbāni, B.; sabbāṃ, S.

⁷ om. B. S.

⁸ evaṃ aneka^o, B. S.

⁹ °vesanti, B.; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yam ettha nāṇaṃ hetuso tñānaṃ¹ anodhiso 'ayaṃ veneyyo ayaṃ na² veneyyo² ayaṃ saggagāmi ayaṃ dugga-tigāmi' ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāṇaṃ catuttham Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādanāṃ samādiyanti, te chabbidham kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ³ duvidham: saṃsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

* Tattha yaṃ lobhavasena dosavasena mohavasena ca⁶ kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākam. Tattha yaṃ saddhāvasena viriyavasena⁷ ca⁶ kammaṃ karoti, idaṃ kammaṃ sukkam sukkavipākam. Tattha yaṃ lobhavasena⁷ dosavasena⁸ mohavasena⁹ saddhāvasena¹⁰ kammaṃ karoti, idaṃ kammaṃ kaṇhasukkam kaṇhasukkvipākam. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇham asukkam akaṇhasukkvipākam¹¹ kammuttamaṃ kammaseṭṭham kammakkha-yāya saṃvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaśamādanāni: atthi kammaśamādanāṃ paccuppannasukham āyatiñ¹² ca¹³ dukkhavipākam, atthi kammaśamādanāṃ paccuppannadukham āyatiñ¹² ca¹³ sukhavipākam, atthi kammaśamādanāṃ paccuppannadukhañ c'eva āyatiñ¹² ca dukkhavipākam, atthi kammaśamādanāṃ paccuppannasukhañ c'eva āyatiñ¹² ca sukhavipākam, yaṃ evaṃ jātiyakam kammaśamādanāṃ.

Iminā puggalena akusalakammaśamādanāṃ upacitam
* avipakkam vipākāya paccupatthitam, na ca bhabbo abhi-nibbidhāgantun¹⁴ ti.

¹ om. B. S. ² aven°, B. ³ vibhajja°, S.; visajja°, B. B.

⁴ °gāmini, B. B. ⁵ om. B.; B. S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññā° ⁷ S. adds ca.

⁸ om. B. B. ⁹ B. S. add ca.

¹⁰ B. S. add viriyavasena ca. ¹¹ S. inserts kammaṃ.

¹² °ti, B. S. ¹³ om. B. S. ¹⁴ °dā°, all MSS. exc. Com.

Taṃ Bhagavā na ovadati, yathā Devadattam Kokālikam *
Sunakkhattam Licchaviṇṇam, ye vā paṇ' aññe pi sattā
micchattaniyatā.

Imesaṃ ca puggalānaṃ upacitam¹ akusalam na ca tāva
pāripūrigatam, purā pāripūrim gacchati, purā phalam
nibbattayati, purā maggam āvārayati², purā veneyyattam
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇaṃ ca gova-
tikam Acelaṃ ca kukkuravatikam.

Imassa ca puggalassa³ akusalakammamānānaṃ pari- *
pūramānaṃ maggam āvārayissati, purā pāripūrim gacchati,
purā phalam nibbattayati⁴, purā maggam āvārayati, purā
veneyyattam samatikkamati ti.

Taṃ Bhagavā asamattam ovadati, yathā āyasmantaṃ
Aṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā⁵.

Tattha mudu āneñjābhisamkhārā⁶, majjham avasesaku-
salasamkhārā, adhimattam akusalasamkhārā.

Yaṃ ettha ñāpaṃ hetuso ñānaso⁷ anodhiso 'idaṃ dīṭṭha-
dhammavedaniyam, idaṃ upapajjavedaniyam, idaṃ aparā-
pariyavedaniyam⁸, idaṃ nirayavedaniyam, idaṃ tiracchā-
navedaniyam, idaṃ pettivisayavedaniyam, idaṃ asuraveda-
niyam, idaṃ devavedaniyam⁹, idaṃ manussavedaniyam¹⁰ ti,
idaṃ vuccati atitānāgatapaccuppannānaṃ kammamānāna-
nānaṃ¹¹ hetuso¹² ñānaso anodhiso¹³ vipākavemattatā-ñā-
paṃ pañcamam Tathāgatabalaṃ iti.

6. Tathā samādhinnānaṃ kammānaṃ samādhinnānaṃ jhā- *
nānaṃ vimokkhānaṃ samādhinaṃ¹⁴ samāpattinaṃ ayaṃ
saṃkilesa idaṃ vodānaṃ idaṃ vuṭṭhānaṃ, evaṃ saṃkilissati
evaṃ vodāyati evaṃ vuṭṭhāhati¹⁵ ti ñāpaṃ anāvaraṇam.
Tattha kati jhānāni?

¹ upaṭṭhitam, B. ² pavārayati, S.

³ S. adds ca. ⁴ oṭṭiyati, S. ⁵ oṃattikā, B.

⁶ āneñjābhi°, B. S. ⁷ om. B. S.

⁸ aparāpariyāya°, S.; aparāpara°, B.

⁹ devesu ve°, S. ¹⁰ oṃyam (without ti), B.

¹¹ kammānaṃ kammamāna°, S. ¹² after ñānaso, B. S.

¹³ om. all MSS. ¹⁴ samādhinnānaṃ, S. ¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

- * Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññāsaññāsamāpatti, vibhūtasamāpatti¹, nirodha-samāpatti.

Tattha katamo saṃkilesa?

- Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesa ye
* ca kukkuṭajhāyi dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhi, ayaṃ saṃkilesa.

Tattha katamaṃ vodānaṃ?

- Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* tajhāyi dve pacchimakā yo vā pana koci viśesabhāgiyo samādhi, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

Yaṃ ettha nāṇaṃ hetuso tñānaśo⁵ anodhiso, idaṃ vuccati sabbesaṃ jhānavimokkhasamādhisaṃpattinaṃ saṃkilesavodāna-vuṭṭhāna-nāṇaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

- * 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni, balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhipateyyaṭṭhena⁶ indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayaṃ mudindriyo, ayaṃ⁸ majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ovadati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-dissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsamā, S. ² paṭhamajhā, B., S.

³ odānaṃ, S. ⁴ vuṭṭhānaṃ ko, S.

⁵ om. B., S. ⁶ ādhi, B., ⁷ majjhābhi, S.

⁸ om. S.

naṃ¹ upadissati, mudindriyassa Bhagavā tikkhaṃ² dham-
madesanaṃ³ upadissati. Tattha³ Bhagavā tikkhindriyassa
samathaṃ upadissati, majjhindriyassa Bhagavā samathavi-
passanaṃ⁴ upadissati, mudindriyassa Bhagavā vipassanaṃ
upadissati. Tattha Bhagavā tikkhindriyassa nissaraṇaṃ
upadissati, majjhindriyassa Bhagavā⁵ ādinavaṇ ca nissara-
ṇaṇ ca upadissati, mudindriyassa Bhagavā⁶ assādaṇ ca
ādinavaṇ ca nissaraṇaṇ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaṇṇāsikkhāya paṇṇāpayati⁷, majjhin-
driyassa Bhagavā adhicittasikkhāya paṇṇāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paṇṇāpayati⁷.

Yam ettha ṇāṇaṃ hetuso thūnaso⁸ anodhiso 'ayaṃ imaṃ
bhūmibhāvanaṇ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evaṃ-dhātuko cāyaṃ ayaṇ c'assa āsaya ayaṇ ca⁸ anu-
anusayo⁹ iti, idaṃ vuccati parasattānaṃ parapuggalānaṃ
indriyaparopariyatti¹⁰-vematatā-ṇāṇaṃ sattamaṇ Tathā-
gatabalaṃ iti.

8. Tattha yaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati,
seyyathidaṃ 'ekaṃ pi jātiṃ dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo viṣaṃ pi
jātiyo timsaṃ¹² pi jātiyo cattārisaṃ pi jātiyo paṇṇāsaṃ
pi jātiyo jātisataṃ pi¹³ jātisahassaṃ pi jātisatasahassaṃ¹⁴
anekāni¹⁵ pi¹⁵ jātisatāni¹⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvattakappe aneke pi
vivattakappe aneke pi samvattavivattakappe amutrāsīm¹⁶
evaṃnāmo evaṃgotto evaṃvaṇṇo evamūhāro evaṃ sukha-
dukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsīm¹⁶ evaṃnāmo evaṃgotto evaṃvaṇṇo
evamūhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto,

¹ °tikkhaṃ dh°, S. ² tikkha°, B.

³ tassa, B. ⁴ samathaṃ vi°, S.

⁵ om. B. ⁶ om. all MSS.

⁷ °passati, B.; paṇṇāya passati, S.

⁸ om. B. ⁹ anussayo, B.

¹⁰ °pariyatta°, B. S.

¹¹ dasaṃ, B.; dasaṃ, S. ¹² tisaṃ, B.

¹³ B. adds jātiyo. ¹⁴ jātiyo, B.; om. S.

¹⁵ ca, B. ¹⁶ °si, B.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁵, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁶ vā pana ussannā ye⁷ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni⁸, amukāyaṃ⁹ vā kappakotiyaṃ kappasatasahassee vā kappasahassee¹⁰ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesam janāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavaṃāne upapajjamāne¹⁰ hīne paṇiṭṭe suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduḥcaritena samannāgatā vaciduḥcaritena samannāgatā manoduḥcaritena samannāgatā ariyānaṃ upavāḍakā micchādītthikā micchādītthikammasamādanā, te kāyassa bheda parammarāṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vaci-mano¹⁴-sucaritena¹⁵ samannāgatā ariyānaṃ anupavāḍakā sammādītthikā sammādītthikammasamādanā, te kāyassa bheda parammarāṇā sugatīṃ saggam¹⁶ lokam upapannā¹⁷.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyaṃ⁹ kappakotiyaṃ upacitāṃ kappasatasahassee vā kappasahassee

¹ om. B., S.

² anusarati, B.

³ om. B.

⁴⁻⁴ missing in B.

⁵ om. B.

⁶ apacitāni, S.

⁷ 'kāya, B.

⁸ kappasatasahassee, B.

⁹ 'mānusakena, B.

¹⁰ uppajj°, S.

¹¹ sappa°, S.

¹² vā pana, S.

¹³ uppannā, S.

¹⁴ vacisucaritena manoso°, B.

¹⁵ sabbam, B.

¹⁶ pa, B.; B. in full.

¹⁷ 'kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvaccchare vā upaḍḍhasamvaccchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā¹ pasādena vā ti².

Imāni³ Bhagavato dve nāṇāni pubbenivāsānussati-nāṇāni ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgatabalam iti.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā⁵, virajam vītamalam⁶ uppannam⁷ sabbaññutaññānam, nihato⁸ Māro bodhimūle, idam Bhagavato dasamam balam sabbā^{*} savaparikkhaya⁹-ñānam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

Tasmā rakkhita-cittassa¹¹ sammāsamkappagocarō sammādiṭṭhipurekkhāro¹² natvāna udayabbayam thīnamiddhābhūbhū bhikkhu sabbā duggatiyo jahe ti

(Cf. p. 47).

Tasmā rakkhita-cittassa¹¹ sammāsamkappagocarō ti rakkhita-cittassa sammāsamkappagocarō bhavissati ti yujjati, sammāsamkappagocarō sammādiṭṭhi bhavissati ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayam paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yujjati.

Niyutto yutti-hārasampāto.

¹ S. inserts iminā.

² om. S.

³ iminā, B.

⁴ °cakkhuñ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B.

⁷ upapannam, B.

⁸ nigato, S.

⁹ °parikkhayam, B. S.

¹⁰ vicaya, B., S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B., S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tippam sucaritānam padaṭṭhānam, sammāsamkappagocaro ti samathassa padaṭṭhānam, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānam, ñatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānam, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānam, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānam.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro ti idaṃ satindriyam, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito³ hi sammāsamkappo pabhavati⁴, sammāsamkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsati sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇapadassanam pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B.; S.

² °ṇā, S.

³ °ko, B.; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.

⁶ °ṇa, B.; °ṇā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paṇipāliyaṃ ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatīhi parimuccitukāma bhavissanti, te dhamma-cārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ pa-dosayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca sati-
ārakkhena cetasā samannāgato, suttamhi vuttaṃ: satiyū
cittaṃ rakkhitaṃ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsāṃkappagocaro
ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā,
ñātvāna udayabbayan ti dukkhaparinnā, thīnamiddhā-
bhikkhū bhikkhū ti samudayapahānaṃ, sabbā dugga-
tiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaḥ², akusala-
pakkho akusalapakkhena niddisitaḥ.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitaḥ, B.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalaṃ pariñ-
* nātaṃ, dukkhaṃ-samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ
manindriyaṃ manāyatanam vijānanā vijānitattam² idaṃ
vevacanaṃ, sammāsāṃkappagocaro ti nekkhamma-
sāṃkappo³ abyāpādasāṃkappo avihimsāsāṃkappo idaṃ ve-
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsatthaṃ⁴ paññākhaggo paññāratanaṃ paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsāṃkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepapaññatti⁸, thīna-
middhābhībhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S. ² °tatthaṃ, B. B., ³ nekkhama°, B.
⁴ °sattaṃ, S. ⁵ om. S. ⁶ om. B.
⁷ om. B. ⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcendriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcendriyāni tihi khandhehi saṃgahitāni: sīla-kkhandhena, samādhi-kkhandhena, paññā-kkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcendriyāni saṃkhārapariyāpannāni³. Ye saṃkhārā anāsava no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgam. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti ekattatā. Cittaṃ mano viññāṇam, ayaṃ vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo⁷ abyāpādasamkappo avi-

¹ om. S. ² paññā°, B. ³ paripannāni, S.

⁴ ārambho, B. ⁵ visajjito, B. B. ⁶ bhāvato, B.

⁷ nekkhama°, B. B.

himsāsamkappo, ayaṃ vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya² - ñāṇaṃ magge - ñāṇaṃ hetumhi³ - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ⁴ abhisamayo sampativedho
 * saccāgamaṇaṃ, ayaṃ vemattatā. Nātvāna udayabbayaṇ ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññāṇaṃ. Evaṃ sabbhaṃ, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbhaṃ⁴, nirodho⁴ hoti. Ayaṃ vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā citassa akamanīyatā, middhaṃ nāma⁵ yaṃ⁶ kāyassa⁷ linattam⁷. Ayaṃ vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāya⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayaṃ vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhitaṭṭhassa sammāsaṃkappagocaro ti gāthā. Ayaṃ samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhitaṭṭhassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro nātvāna udayabbayaṇ thīnamiddhābhībhū bhikkhū sabbā duggatiyo jahe ti (Cf. p. 47).

¹ oḡāminipaṭi°, B₁. ² hetusmim, B₁. S.

³ yathābhūtaṃ ñāṇa°, B₁. ⁴ sabbani°, S. ⁵ om. B₁.

⁶ om. B₁. S. ⁷ kāyale°, B₁. ⁸ apāya°, S.

⁹ uppattiyo, S. ¹⁰ sampāto, B₁.

Tasmā rakkhita-cittassā ti tīṇaṃ sucaritānaṃ pa-
daṭṭhānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito
hi sammāsampakko pabhavati, sammāsampakko sammā-
vācā pabhavati, sammāvācāto¹ sammākammanto pabhavati,
sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato
sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pa-
bhavati, sammāsati² sammāsamādhī³ pabhavati⁴, sammā-
samādhito sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiāpadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā⁵ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁶: —

Soḷasa hārā paṭhamāṃ | disalocanena⁷ disā viloketvā⁸
saṃkhippiya āṅkusena hi | nayehi tihi⁹ niddise¹⁰ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā¹¹ koṭi¹² na paññāyati avijjāya ca bhavataṇhāya ca.
Tattha avijjānīvaraṇaṃ taṇhāsamyojanaṃ.

Avijjānīvaraṇā¹³ sattā avijjāya¹⁴ samyuttā avijjāpakkehena
vicaranti. Te vuccanti diṭṭhacaritā¹⁵ ti¹⁶. Taṇhāsamyojanaṃ
sattā taṇhāya samyuttā taṇhāpakkehena¹⁷ vicaranti. Te vuc-
canti taṇhācaritā ti.

¹ vācāto, B. B., ² om. B., ³ so, B., S.

⁴ kaccāyano, S. ⁵ disā¹⁰, all MSS.; S. adds ca.

⁶ loketvā, B., ⁷ tihi, B. S.

⁸ niddise, B.; niddese, S. ⁹ pubba¹¹, B.

¹⁰ nīvaraṇaṃ ya, S. ¹¹ yam, B., ¹² cāriyānā, S.

¹³ pekkhaṇā, S.

Diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-
* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kim kāraṇaṃ, yaṃ diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavatthānaṃ, kuto catusaccapakāsaṇā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā eva āhamsu: — N'atthi sukhena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbaṃ⁴, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahum puññaṃ pasa-vati⁵ ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ patthayamānā kāmesu puññaśaṇṇi attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogaṃ eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapaṭipīlita sallānuviddhā niraya-tiracchāna-
* yoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātanigghā-taṃ⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca roga, samathavipassanā
* roganigghātakabhesajjam¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjam¹³.

Tattha saṃkilesa dukkhaṃ, tadabhisaṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipatipadā.

¹ attha°, B. ² B. adds vā. ³ °naṃ, B.

⁴ °tabban ti, B. B. ⁵ pasavayati, S.

⁶ B. adds viharanti.

⁷ °tunā, B.

⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com.

¹⁰ °tā, B.

¹¹ °nigghātika°, B. S.; °nighātaka°, B.

¹² gaṇḍabhesajjam, B. S.

¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha dīṭṭhacaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, taṇhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmim⁵ vā attānaṃ. Ayaṃ vuccati visati-
vatthukā sakkāyadiṭṭhi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-
māsankappo sammāvācā sammākamanto sammū-ājiyo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: sīlakkhandho samā-
dhikkhandho paññakkhandho⁶, sīlakkhandho samādhikkhan-
dho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasam-
udayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko
maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkham pariññeyyam⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ
attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ⁹ vā attā-
naṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . .
ye¹⁰ saṃkhāravantaṃ . . .¹³ ye¹⁰ viññānavantaṃ attānaṃ
upagacchanti attani vā viññānaṃ viññānasmim⁹ vā attānaṃ,
ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ saṃsāra-
pavatti.

¹ atthato, B.

² pa, B. B.

³ om. B.

⁴ pa, B.

⁵ °smi, B. B.

⁶ paññā°, B.

⁷ °gaminī pa°, B.

⁸ vipari°, B.

⁹ °smi, B.

¹⁰ om. B. S.

¹¹ pa, B.; om. B.

¹² om. S.

¹³ pe, S.

¹⁴ anto, B.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ samsāranivatti².

Tattha pavatti dukkhaṃ, tadabhisāṅgo-taṇhā samudayo³, taṇhānirodho dukkhanīrodho, ariyo aṭṭhaṅgiko maggo dukkhanīrodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassatam samāsato vīsativatthukā sakkā-

* yadiṭṭhi, vitthārato dvāsatti diṭṭhigatāni.

* Tesam paṭipakkho: tecattālisa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

* Dvāsatti diṭṭhigatāni mohajālam anādi anidhanappāvat-
tam⁵. Tecattālisa⁶ bodhipakkhiyā dhammā nāṇavajiram⁷
mohajālapadālanam.

Tattha moho avijjajālam bhavataphā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhava-
taṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmim sāsane pabbajito sallekhā-
nusantatavutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito
asmim¹⁰ sāsane pabbajito sikkhānusantatavutti bhavati
sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ¹¹
okkamanto dhammānusārī bhavati, taṇhācarito sammatta-
niyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, diṭṭhicarito
sukhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca
niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññā-
ya¹⁴ khippābhiññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇam, yaṃ taṇhācarito dukkhāya paṭipa-
dāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S. ² sārani°, B.

³ dukkhasamudayo, B.

⁴ °cattālisa, B.; °tālisaṃ, S. ⁵ navapavattam, B.

⁶ °tālisaṃ, B. S. ⁷ °vaciraṃ, B.

⁸ S. adds ca. ⁹ samlekkhānusantati°, B. Com.

¹⁰ asmi, B. ¹¹ samata°, B.

¹² samata°, B.

¹³ saddā°, B.

¹⁴ dandā°, B.

¹⁵ dukkhā, S.

¹⁶ om. B.

¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ājanāti².

Yo paṇāyaṃ dīṭṭhacarito³, ayaṃ ādito yeva kāmehi anathiko bhavati. So tato viveciyamāno khippaṇi ca paṭinissarati⁴ khippaṇi ca dhammaṃ ājanāti².

Dukkha⁵ pi⁶ paṭipadā duvidhā: dandhabhīṇā ca khippābhīṇā ca. Sukhā pi paṭipadā duvidhā: dandhabhīṇā ca khippābhīṇā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ājananti². Ye tikkhindriyā, te khippaṇi ca paṭinissaranti khippaṇi ca dhammaṃ ājananti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka- * maggaṃ¹² paññāpenti abudhajanasevitāya bālakanāya rattavāsiniyā¹³ nandiyā bhavatanhāya āvattanatthaṃ¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmi ti. *

Tenāha: —

Taṇhañ ca avijjaṃ¹⁵ pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavattānusārī¹⁶ ca * lokavivattānusārī¹⁷ ca¹⁸. Vattāṃ nāma saṃsāro, vivattāṃ nibbānaṃ.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbaṃ.

Taṃ kathaṃ datṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha datṭhabbā?

Dasavatthuke kilesapuñje¹⁸.

¹ 'va, S.

² ajā^o S.

³ S. adds ca.

⁴ paṇissarati, S. ⁵ dukkha, B₁. S. ⁶ om. B₁.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyāmsu, B₁. ¹⁰ om. S.

¹¹ niyyissanti, B. S. ¹² catumaggaṃ, B₁.

¹³ ratti^o, B₁. ¹⁴ av^o, B.; atṭhānavattanatthaṃ, B₁.

¹⁵ 'jjañ (without pi), B₁. S. ¹⁶ 'ri, B.; vattānusāri, B₁.

¹⁷ kamma^o, B. S.; 'so, B₁. ¹⁸ 'puñjake, B₁; 'buijake, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā. cattāro sallā, catasso viññānaṭṭhitiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññānaṭṭhiti, dutiye salle dutiyā viññānaṭṭhiti, tatiye salle tatiyā viññānaṭṭhiti, catutthe salle catutthā³ viññānaṭṭhiti. Paṭhamāyam viññānaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññānaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññānaṭṭhitiyam tatiyam agatigamanam, catutthāyam⁴ viññānaṭṭhitiyam catuttham agatigamanam.

* Tattha yo ca kabalīkāro⁵-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññānāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti⁷ vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B.

³ catutthi, B.; catuttho, B.

⁴ catutthiyam, B.

⁵ kabalīmkāro, S.

⁶ bhanti°, S.

⁷ attani, S.

Tattha yaṇ ca kāmupādānaṃ yaṇ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yaṇ ca diṭṭhupādānaṃ yaṇ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhiṇṇhā¹-kāyagandho yo ca byāpado-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rūgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yaṇ ca chandā agatigamanam yaṇ ca dosā agatigamanam, ime taṇhācaritassa puggalassa upakkilesā, yaṇ ca bhayā agatigamanam yaṇ ca mohā agatigamanam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavam⁸

¹ avijjā, S. ² om. B.₁. ³ om. S.

⁴ kabalimkāre, S. ⁵ bhanti^o, S.

⁶ dhito, B.₁ always.

⁷ nāme, S.

⁸ sabhava, B.₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse
 t̥hito samsārābhinandinim¹ dīṭṭhim² upādiyati, idaṃ vuccati
 dīṭṭhupādānaṃ, catutthe vipallāse t̥hito attānaṃ kappiya³
 upādiyati, idaṃ vuccati attavādupādānaṃ⁴.

Kāmupādānena kāmehi samyujjati, ayaṃ vuccati kāma-
 yogo, bhavupādānena bhavehi samyujjati, ayaṃ vuccati
 bhavayogo, dīṭṭhupādānena pāpikāya dīṭṭhiyā samyujjati,
 ayaṃ vuccati dīṭṭhiyogo, attavādupādānena⁴ avijjāya sam-
 yujjati, ayaṃ vuccati avijjāyogo.

Paṭhame yoge t̥hito abhijjhāya kāyaṃ gandhati, ayaṃ
 vuccati abhijjhākāyagandho, dutiye yoge t̥hito byāpādena
 kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye
 yoge t̥hito parāmāsena kāyaṃ gandhati, ayaṃ vuccati pa-
 rāmāsakāyagandho, catutthe yoge t̥hito idaṃ-saccābhini-
 vesena kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhini-
 vesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti?⁶

* Anusayato⁶ vā pariyuṭṭhānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāya-
 gandhena bhavāsavo, parāmāsakāyagandhena dīṭṭhāsavo,
 idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.
 Iti āsavavepullā oghavepullam.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,
 dīṭṭhāsavena dīṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁶ ajjhāsayam anu-
 pavitṭhā⁷ hadayaṃ āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,
 dīṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññānaṃ ca-
 tūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, sam-
 khāresu.

* Tattha rāgasallena nandūpasecanena⁸ viññānena rūpū-

¹ 'ni, S.; °nandati, B₁. ² dīṭṭhi, S.

³ kappayati, B₁. S.

⁴ attā°, B₁.

⁵⁻⁵ missing in B₁.

⁶ anussaya°, B₁.

⁷ anusappavitṭhā, S.

⁸ °passecanena, B₁, always.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇaṭṭhiti³, mānasallena nandūpasecanena viññāṇena saññūpagā⁴ viññāṇaṭṭhiti⁵, mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitihi upatthaddham viññāṇaṃ catūhi dhammehi agatim⁶ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁷ agatim⁸ gacchati, dosena dosā agatim gacchati, bhayena bhayā agatim gacchati, mohena mohā agatim gacchati.

Iti kho taṃ ca kammaṃ ime ca kilesā. Esa hetu saṃsāraassa.

Evam sabbe⁹ kilesā¹⁰ catūhi vipallāsehi niddisitaḥ¹¹.

b) Tattha imā catasso disā: kabalīkāro¹²-āhāro asubhe * subhan ti vipallāso kāmupādānaṃ kāmāyogo abhiññhākāyagandho kāmāsavo kāmogho rūgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavāyogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti duttiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani¹³ attā ti vipallāso attavādūpādānaṃ¹⁴ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹⁵ disā¹⁶.

Tattha yo ca kabalīkāro¹⁷-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmāyogo abhiññhākāyagandho kāmāsavo kāmogho rūgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rūgacaritassa puggalassa upakkilesā.

¹⁻¹¹ missing in S. ² diṭṭhi, S. ³ om. S. ⁴ ti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba°, B., ⁷ nidissī°, B., ⁸ kabalīkāro, S.

⁹ anattā ti, B., ¹⁰ attā°, B.,

¹¹ catutthā°, B., S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro² yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro² yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalīkāro-āhāro⁴ yo ca phasso-āhāro, ime appanīhitena vimokkhamukhena pariññāṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe suhan ti vipallāso, ime appanīhitena vimokkhamukhena pahānaṃ abbhataṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmupādānaṃ⁷ ca³ bhavupādānaṃ ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmāyogo⁷ ca bhavayogo ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho⁸ ca byāpādakāyagandho ca appanīhitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāh°, B.

² vipassanā°, S.

³ om. S.

⁴ hāro, B.; S. has kabalīmkārāhāro.

⁵ abhattam, B.

⁶ attanā, S.

⁷ attakā°, S.

⁸ avijjaya kāya°, S.

parāmasākāyagandho suññatāya, idam-saccābhinivesakāya-gandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pariññam gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamanam dosā ca agatigamanam appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamanam suññatāya, mohā agatigamanam animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavattānusārino dhammā niyyanti te- *
lokā tīhi vimokkhamukhehi³. Tatridam niyyānam: catasso
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihāra, *
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro su-
khabbhāgiyā dhammā, catasso appamānā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānam, dutiyā
paṭipadā dutiyam satipaṭṭhānam, tatiyā paṭipadā tatiyam
satipaṭṭhānam, catutthā⁵ paṭipadā catuttham satipaṭṭhānam.
Paṭhamam satipaṭṭhānam paṭhamam jhānam, dutiyam satipa-
ṭṭhānam dutiyam jhānam, tatiyam satipaṭṭhānam tatiyam
jhānam, catuttham satipaṭṭhānam catuttham jhānam. Pa-
ṭhamam jhānam paṭhamo vihāro, dutiyam jhānam dutiyo
vihāro, tatiyam jhānam tatiyo vihāro, catuttham jhānam
catuttho vihāro. Paṭhamo vihāro paṭhamam sammappa-
dhānam⁶, dutiyo vihāro¹ dutiyam sammappadhānam⁶, tatiyo
vihāro tatiyam sammappadhānam⁶, catuttho vihāro catut-

¹ om. S.

² gacchati, B.

³ B, adds ti.

⁴ °paṭṭhānā, B., and so always written with ṭṭh.

⁵ catutthi, B.

⁶ om. B. S.

tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānam¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikāṭā paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikāṭā dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikāṭā tatiyam satipaṭṭhānam paripūreti, catutthā² paṭipadā bhāvitā bahulikāṭā catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

¹ om. B. S.² catutthi, B.³ paṭhamajjh°, S., and so in every similar case.

katam catuttham vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiṃ¹ asamosaṃ² bhiyyobhavaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitaṃ bahulikatam mānapahānaṃ paripūreti, dutiyam sammappadhānaṃ bhāvitaṃ bahulikatam ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitaṃ bahulikatam avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitaṃ bahulikatam bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulikatam saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulikatam paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitaṃ bahulikatam chandasamādhim paripūreti, cāgādhittānaṃ bhāvitaṃ bahulikatam viriyasamādhim paripūreti, paññādhittānaṃ bhāvitaṃ bahulikatam cittasamādhim paripūreti, upasamādhittānaṃ bhāvitaṃ bahulikatam vimamsāsamādhim³ paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaram paripūreti, viriyasamādhī bhāvito bahulikato tapam paripūreti, cittasamādhī bhāvito bahulikato buddhim paripūreti, vimamsāsamādhī bhāvito bahulikato sabbupadhipaṭinissaggaṃ⁴ paripūreti. Indriyasamvaram bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti, buddhi bhāvitaṃ bahulikatā muditaṃ paripūreti, sabbupadhipaṭinissaggaṃ⁵ bhāvito bahulikato upekkhaṃ paripūreti.

Tattha ima catasso disā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhittānaṃ chandasamādhī indriyasamvaram mettaṃ iti

¹ t̥hiti, S.; iti, B.

² asamosaṃ, B. B.

³ vimamsādhīpati, B.

⁴ nisaggaṃ, B.

⁵ nisagga B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catuttham jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

- * Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhi indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjam.

Dutiya paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo⁶ karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjam.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ diṭṭhacaritassa⁷ mandassa bhesajjam.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catuttham jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo⁸ upekkhā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

¹ catutthi, B. S. ² nisaggo, B. ³ upekkhā, B.

⁴ catutthi, B. S.; tthi, B. ⁵ samādhiṭṭhānaṃ, S.

⁶ B. S. insert kammaṃ. ⁷ B. S. add puggalassa.

⁸ paṭipadānisaggo, B.

Idaṃ diṭṭhicaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā ca *
paṭipadā khippābhiññā appaṇihitaṃ vimokkhamukhaṃ, su-
khā² paṭipadā² dandhābhiññā suññatavimokkhamukhaṃ³,
sukhā² paṭipadā² khippābhiññā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānaṃ⁶ ca⁷ veda-
nāsu vedanānupassitā⁸ satipaṭṭhānaṃ ca appaṇihitaṃ vimo-
kkhamukhaṃ, citte cittaṇupassitā suññatavimokkhamu-
khaṃ⁹, dhammesu dhammānupassitā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha paṭhamāṃ¹⁰ ca¹⁰ jhānaṃ¹⁰ dutiyaṃ ca jhānaṃ
appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā,
catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ
vimokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro
animittaṃ vimokkhamukhaṃ.

Tattha paṭhamāṃ ca sammappadhānaṃ dutiyaṃ ca
sammappadhānaṃ appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ
sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ
animittaṃ vimokkhamukhaṃ.

Tattha mānapahānaṃ ca ālayasamugghāto ca¹¹ appaṇi-
hitaṃ vimokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpa-
samo animittaṃ vimokkhamukhaṃ.

Tattha saccādhītṭhānaṃ ca cāgādhītṭhānaṃ ca appaṇi-
hitaṃ vimokkhamukhaṃ, paññādhītṭhānaṃ suññatā, upasa-
mādhītṭhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhī ca¹¹ viriyasamādhī ca appaṇi-
hitaṃ vimokkhamukhaṃ, cittasamādhī suññatā, vimāṃsāsam-
ādhī animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ saṃvaro ca tapo ca appaṇihitaṃ
vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo¹²
animittaṃ vimokkhamukhaṃ.

¹ dukkhāṃ, S.

² sukha°, S.

³ °mukkhā, S.

⁴ °ttavi°, B.

⁵ °passanā, B.; °passi viharatā, S.

⁶ °ppadhānaṃ, S.

⁷ om. B., S.

⁸ °passinā B.

⁹ suññatā°, B., S.

¹⁰ °pathamajhānaṃ, B.

¹¹ om. S.

¹² °dhinissaggā, B.

Tattha mettā ca karupā ca appanīhitam vimokkhamukham, muditā suññatā, upekkhā¹ animittam vimokkhamukham.

* d) Tesam vikkīlitam:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso² viññāṇaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvaka ca hatarāgadosa-mohā³.

* Tesam vikkīlitam⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkīlitam indriyadhiṭṭhānam, vikkīlitam vipariyāsānadhiṭṭhānañ⁵ ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayam vuccati sihavikkīlitassa ca⁶ nayassa⁶ disālocanassa ca⁶ nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyākaraṇesu hi ye | kusalākusalā⁹ ti ca.

* 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhabhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalanam ayam samkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B. ³ gata°, S. ⁴ °tā, B.

⁵ vipariyāsana°, B.; vipariyāsam nadhiṭṭhānañ, S.

⁶ om. S. ⁷ °se ti, B. ⁸ samkilesehi, B. S.; om. B.; S. adds ca. ⁹ kusalā, B. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhīnṇāya khippā-bhīnṇāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhīnṇāya khippābhīnṇāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhīnṇāya ca niyyāti, ayaṃ ugghaṭitaññū, yo sādharāṇāya¹, ayaṃ vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhīnṇāya niyyāti, ayaṃ neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samatham upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipaṇcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadesanaṃ upadissati, tikkhaṃ neyyassa, mudu-tikkhaṃ vipaṇcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ upadissati, vipaṇcitaññussa ādinavaṇ ca nissaraṇaṇi ca upa-dissati, neyyassa assādaṇ ca ādinavaṇ ca nissaraṇaṇi ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkhaṃ paññāpayati, adhiccittaṃ vipaṇcitaññussa, adhisīlaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhīnṇāya⁴ khippābhīnṇāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhīnṇāya khippābhīnṇāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīni bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesaṃ tīnaṃ puggalānaṃ ayaṃ saṃkilesa: tīni akusa-lamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ moho-

¹ oṇaṇ, B.

² B. adds puggalassa.

³ S. adds puggalassa.

⁴ B. S. add ca.

akusalamūlaṃ¹, tīpi duccecaritāni kāyaduccecaritaṃ vacīducca-
ritaṃ manoduccecaritaṃ, tayo akusalavitakkā² kāmavitakko
byāpāda³ vitakko vihiṃsāvitakko, tisso akusalasaññā kāma-
saññā byāpādasaññā vihiṃsāsaññā, tisso viparītasaññā⁴
niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁵
vedanā⁶ dukkhā⁷ vedanā⁸ adukkhamasukhā vedanā, tisso
dukkhatā dukkhadukkhatā saṃkhāradukkhatā viparīpāma-
dukkhatā, tayo aggi rāgaggi dosaggi mohaggi, tayo sallā
rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā
mohajaṭā, tisso akusalūpaparikkhā⁹ akusalam kāyakammaṃ
akusalam vacīkammaṃ akusalam manokammaṃ, tisso vi-
pattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tīpaṃ puggalānaṃ idaṃ vodānaṃ: tīpi kusalamū-
lāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ⁷ amoho-kusala-
mūlaṃ, tīpi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosu-
caritaṃ, tayo kusalavitakkā nekkhammavitakko⁸ abyāpāda-
vitakko avihiṃsāvitakko, tayo samādhīsavitakko o-savicāro samā-
dhī, tisso kusalasaññā nekkhammasaññā⁹ abyāpādasaññā
avihiṃsāsaññā, tisso aviparītasaññā¹⁰ aniccasaññā dukkhasañ-
ñā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalam kāyakam-
maṃ kusalam vacīkammaṃ kusalam manokammaṃ, tīpi socey-
yāni kāyasoceyyaṃ vacīsoceyyaṃ manosoceyyaṃ, tisso sam-
pattiyo silasampatti samādhisampatti paññāsampatti, tisso
sikkhā adhisīlasikkhā adhicittasikkhā¹² adhipaññāsikkhā,
tayo khandhā silakkhandho samādhikkhandho paññakkhan-
dho¹³, tīpi vimokkhamukhāni suññataṃ animittaṃ appaṇi-
hitaṃ ti. Iti kho cattāri hutvā tīpi bhavanti tīpi hutvā
dve bhavanti: tanhācarito ca¹⁴ diṭṭhicarito ca.

* Tesaṃ dvinnāṃ puggalānaṃ ayaṃ saṃkilesa: tūphā ca
avijjā ca ahirikaṃ ca anottappaṇi ca asati ca asampajañi-

¹ 'elan ti S.

² akusalā vi°, B.₁.

³ viparītā s°, B.₁.

⁴ sukhav°, B.₁.

⁵ dukkhav°, B.₁.

⁶ akusalamūpaparikkhāro, S.

⁷ aku°, B.₁.

⁸ nekkhama°, B.₁; nikkhama°, B.

⁹ nekkhama°, B.₁; nikkhama°, S.

¹⁰ 'etā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhicitta°, B. B.₁.

¹³ pañña°, B. S.

¹⁴ om. B.₁.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovaccassaṇ
ca ahaṃkāro ca mamaṃkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhiṇṇhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sāṭṭheyyaṇ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesaṃ dvinnam puggalanam idaṃ vodānam: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca saṃpajaṇṇaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovacassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhiṇṇhā ca alyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvirāgā ca paṇṇāvimutti⁷ abhisam-
ayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesū ca
nibbānadhātu anupādisesū ca nibbānadhātū ti.

Ayaṃ vuccati¹⁰ tipukkhalassa ca nayassa aṅkusassa ca
nayassa bhūmi ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

• Niyuttam nayasamuṭṭhānam.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamaṃ sāsanapaṭṭhānam?

¹ ayoni ca ayoniso°, B. ² assa°, S.; asaddho B.

³ assa°, B. ⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B.

⁶ sovaccaṇ, B. ⁷ B. S. *add* ca. ⁸ api°, B.; atijjhātā, B.

⁹ saṃkhāraṇa°, S. ¹⁰ om. B. S. ¹¹ °kayitvā, *all MSS.*

¹² disā°, *all MSS.* ¹³ °nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ¹ suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ¹ ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ² ca² nibbedhabhāgiyaṃ³ ca suttam, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttam⁴ taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccaritasamkilesabhāgiyaṃ⁵ suttam, taṇhāvodānabhāgiyaṃ⁶ suttam, diṭṭhivodānabhāgiyaṃ⁶ suttam, duccaritavodānabhāgiyaṃ⁶ suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccaritasamkilesa sucaritena visujjhati. Tam sucaritaṃ silakkhandho.

Tassa⁸ sīle patitṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriyavattuṃ⁹ bhavati. Tatrūpapattiyā¹⁰ samvattati.

* Imāni cattāri suttāni sādharāṇāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharāṇāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttana suttam anuminitabbam.

2. Tattha katamam samkilesabhāgiyaṃ suttam?

Kāmandhā jālasaṇṇamā¹¹ taṇhūchadanūchādītā

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

⁴⁻⁴ missing in B.; S. repeats this phrase.

⁵ duccaritaṃ samki°, S. ⁶ °vodānam bh°, S.

⁷ paññā°, B. ⁸ tattha, B.

⁹ kriya°, B.; °vatthum, S. ¹⁰ °yam, B.

¹¹ jālapacchannā, B., S.

*pamattābandhunā¹ baddhā² macchā³ va kumināmukhe³
jarāmarāṇam anventi⁴ vaccho khīrūpako⁵ va mātaran ti*
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttam.

Cattār' imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agatiṃ⁶ gacchati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattāri agatigamanāni. Idaṃ
avoca Bhagavā. Idaṃ vatvāna Sugato athāparaṃ etad
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati⁸
nīhīyati tassa yaso kālapakkhe va candimā ti* (Cf.

A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttam.

Manopubbāṅgamā dhammā manosettṭhā manomayā

manasū ce paduṭṭhena bhāsati⁹ vā karoti vā

tato naṃ dukkham anveti cakkam va vahato padan ti
(Dhp. v. 1).

Idaṃ saṃ¹⁰

Middhā yadū hoti mahagghaso ca

niddāyitā saṃparivattasāyā

mahāvarāho¹¹ va nivāpapaṭṭho¹²

punappunaṃ gabbham upeti mando ti (Thag. v. 17;

Dhp. v. 325).

Idaṃ saṃ¹³

Ayasā va malaṃ samuṭṭhitam

tat¹⁴ uṭṭhāya tam eva khādati

evaṃ atidhonaacārinam

sāni¹⁵ kammāni nayanti¹⁶ duggatin ti (Dhp. v. 240).

Idaṃ saṃ¹⁷

¹ obandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

² maccho, S. ³ mukhena, B.

⁴ anveti, S.; andheti, B. ⁵ khirū°, B.; khīrūpago, S.

⁶ agati, B. S. throughout. ⁷ B. adds me.

⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.

¹¹ mahāphavarāho, B. ¹² °phuṭṭho, S.; °vutṭho, B.

¹³ S. adds pe | suttam throughout, unless otherwise anno-
tated. ¹⁴ tad, B. S. ¹⁵ tāni, B. S.

¹⁶ niyyanti, B. ¹⁷ S. omits saṃ°

*Coro yathā sandhimukhe¹ gahīto
sakammunā² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunā⁴ haññati⁴ bajjhate cū ti* (Cf. M. II, p. 74).

Idaṃ saṃ^o

*Sukkhakāmāni bhūtāni yo dandena vihiṃsati
attano sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 127; Dh. v. 131).

Idaṃ saṃ^o

*Gunnañ ce taramānānaṃ jimhaṃ gacchati punigavo
sabbā tā jimhaṃ⁸ gacchanti nette jimhagate sati.
Evam eva⁹ manussesu yo hoti setṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbaṃ ratṭhaṃ dukhaṃ seti rūjā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ^o

*Sukiccharūpā¹⁰ vat' ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujanāsannivāsaṃ
nirayaṃ Avīciṃ¹² kaṭukaṃ¹² bhayānakan ti.*

Idaṃ saṃ^o

*Phalaṃ ve kadalīṃ hanti phalaṃ ve uṇṇ¹³ phalaṃ¹³ naḷaṃ
sakkāro kāpurisaṃ hanti gabbho assātarīṃ¹⁴ yuthū ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ^o

*Kodhamakkhagaru¹⁵ bhikkhu lābhasakkārakāraṇā¹⁶
sukhette pūtibijāṃ¹⁷ va saddhammasmiṃ¹⁸ na rūhati ti.*

Idaṃ saṃ^o

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasū ceto pariccu
buddhacakkhunā evaṃ pajānāmi, yathā lho ayaṃ puggalo
iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samūrū-*

¹ mukhena, B. ² sakammanā, B. ³ pacca, B. S.

⁴ om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93. ⁸ hā, B. ⁹ evaṃ, S. Com.

¹⁰ sukicca°, B. ¹¹ dhisu, B. B. Com.

¹² avicī°, B.; avicitāṃ ka°, B. ¹³ veḷuph°, S.

¹⁴ tārī, S.; tārī, B. ¹⁵ ogurū, S. ¹⁶ oṇaṃ, B. S.

¹⁷ putibī°, B. B. ¹⁸ smi, B.

*lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nik-
khitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave
padositam¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa
bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati².*

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

*Puduṭṭhacittaṃ ñatvāna ekaccam iha puggalaṃ
etaṃ atthaṃ viyākāsi Satthā bhikkhūna³ santike:*

*Imasmim cāyaṃ samaye kālaṃ karissati puggalo
nirayasmim⁴ upapajjeyya cittaṃ hi 'ssa padositam.*

*Cittapadosahetū⁵ hi sattā gacchanti duggatiṃ⁶
yathābhaṭaṃ nikkhipeyya evaṃ eva tathāvidho*

kāyassa bhedā duppañño nirayaṃ so 'papajjati⁷ ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 12 sq.).

Idaṃ sam^o

*Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ
mākattha pāpakaṃ kammaṃ āvi vā yadi vā rāho
sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.*

Idaṃ sam^o

S. I, p. 209).

*Adhammena dhaṇaṃ laddhā musāvādena cūbhaṃ
mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —*

Antarūyā⁹ bhavissanti sambhaṭṭassa vinassati

matā saggāṃ na gacchanti, nanu ettavatā hatā ti?

Idaṃ sam^o

*Kathaṃ khaṇati¹⁰ attānaṃ, kathaṃ mittehi jirati
kathaṃ vivatṭate dhammā, kathaṃ saggāṃ na gacchati? —*

Lobhā khaṇati attānaṃ, luddho mittehi jirati

lobhā vivatṭate dhammā, lobhā saggāṃ na gacchati¹¹ ti.

Idaṃ sam^o

Caranti¹² bālā dummedhā amitteneva attanā

karontū¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

¹ °tan ti, S. ² uppajjo, S. ³ bhikkhūnaṃ, B. S.

⁴ °smi, B. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B.

⁷ upapā, S.; upajja, B. ⁸ bhayata, B.

⁹ all MSS. add su. ¹⁰ khaṇāti, S. ¹¹ °ti (without ti), S.

¹² ca rakkhanti, B. ¹³ °to, B.; °ti, B.

*Na taṃ kammaṃ kataṃ¹ sādhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ paṭisevati ti* (S. I,
p. 57; Dh. v. 66 sq.).

Idaṃ saṃ^o

*Dulkaṇaṃ duttitiḷḷhaṇi ca aviyaṭṭena sūmaññaṃ
bahū hi tattha sambādā yattha bālo pasīdati* (S. I, p. 7).
*Yo hi atthaṇi ca dhammaṇi ca bhāsamāne Tathāgate
maṇaṃ padosaye bālo³, moghaṃ llo tassa jīvitaṃ.*

*Etāṇi⁴ cāhaṃ⁴ arahāmi dulḷḷhaṇi ca ito ca pūpiyataraṃ
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-
tarāgo⁵ ti.*

Idaṃ saṃ^o

*Appameyyaṃ pamānanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nirutaṃ⁶ maññe akissavaṇ ti*

Idaṃ saṃ^o

[(S. I, p. 149).

*Purisassa hi jātassa kudhārī⁷ jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhuraṇaṃ* (S. I,
p. 149; A. V, p. 171. 174).

*Na hi satthaṃ⁸ sunissitaṃ⁹ viṣaṃ kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsitaṃ yathā ti*

Idaṃ saṃ^o

[(Cf. Jāt. III, p. 103).

*Yo nindiyā paṇasati
taṃ vā nindati yo paṇasiyo
vicināti mukhena so kulīṇi¹³
kalinā tena sukhaṃ na vindati.
Appamatto ayaṃ kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayaṃ eva mahattaro kali
yo sugatesu¹⁴ maṇaṃ padosaye ti.
Sataṃ sahaṣṣānaṃ nirabhudānaṃ¹⁵
chattiṃsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² 'kappati, B.

³ balaṃ, B.

⁴ etaṃ tassa, B.

⁵ 'gā, all MSS.

⁶ nivattaṃ, B.

⁷ so all MSS.

⁸ sattaṃ, B. S.

⁹ sunissitaṃ, S.

¹⁰ 'lam, B. S. Com.; hālakalam, B.

¹¹ pi ca, S.

¹² pāpeti, B.; pāneti, S.

¹³ kali, S.; kali, B.

¹⁴ 'tena, B.

¹⁵ 'dāni, B.

¹⁶ chattiṣatippañca, B.

*yam ariyagarahā nirayaṃ upeti
vācam manā ca paṇidhāya pāpakaṇ ti* (S. I,
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ°

*Yo lobhagūṇe anuyutto, so vacasū¹ paribhāsati aññe
assaddho anariyo avadaññū² macchari pesuṇiyaṃ anuyutto.*

*Mulhadugga vibhūta³ anariya⁴ **
bhūnahu pāpaka dukkataṭakāri
purisanta kali avajātakaputta⁵
mā bahu bhāṇ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garāhasi kibbisakāri
bahūni⁶ duccaritāni caritvā
gacchasi⁷ papataṃ⁸ cīrarattan⁹ ti.

Idaṃ saṃkilesabhāgiyaṃ suttam.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttam?

*Manopubbhaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anupāyini ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttam.

Mahānāmo Sakko Bhagavantam etad avoca: —

*Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phitañ ca **
bahujanam ākiṇṇamanussam sambādhabyūham¹¹. So kho
ahaṃ bhante Bhagavantam vā⁷ payirupāsivā manobhāva-
niye vā bhikkhū sāyaṇhasamayam Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakatena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayham bhante tasmiṃ samaye
mussat' eva Bhagavantam ārabha sati, mussati dhammam
ārabha sati, mussati saṃgham ārabha sati. Tassa may-
ham bhante evam hoti: Imamhi cāham¹⁴ sāyaṇhasamaye¹⁵
kālam kareyyam¹⁶, kā nam' assa gati ko abhisamparāyo ti?

¹ B. adds ca. ² anava° B. ³ °tam, B. ⁴ °yam, S.

⁵ °vutta, S. ⁶ B. adds ca, S. ⁷ dha. ⁸ B. B. add kho.

⁹ pāpakam, S. ¹⁰ cira°, S. ¹¹ vatthum, B. S.

¹² sambādhavibhūham, B. ¹³ °vatthu, B. ¹⁴ °nāpi, S.

¹⁵ cāyam, S. ¹⁶ samaye, S. ¹⁷ °yya, B. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakam² te maraṇaṃ bhavissati apāpikā³ kālāṃkiriya⁴. Catūhi lho Mahānāma dhammeḥi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katameḥi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe⁵ | Satthā⁶ devamanussānaṃ⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakanteḥi sūlehi samannāgato hoti akhaṇḍeḥi | pe⁵ | samādhisaṃvattanikehi.

Seyyathā pi Mahānāma rukkhho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva lho Mahānāma imeḥi catūhi dhammeḥi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakam te maraṇaṃ bhavissati apāpikā kālāṃkiriya⁴ ti (S. V, p. 371).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Sukhakkāmāni bhūtāni yo daṇḍena na hīṃsati

attano sukhāṃ eṣāno pecca⁸ so labhate sukhāṃ ti

(Ud. p. 12; Dh. v. 132).

Idaṃ vā⁹

Gunnaṇ¹⁰ ce taramānānaṃ ujum gacchati puṇyavo

sabbā tā ujum gacchanti nette ujum gute sati.

Evam eva manussesu yo hoti seṭṭhasammato

so ce¹¹ 'va¹¹ dhammaṃ carati pageva itarā pajā,

sabbaṃ raṭṭhaṃ sukhāṃ seti rājā ce hoti dhammiko ti

(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

Idaṃ vā⁹

Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassu ārāme. Tena lho pana samayena sambahulā bhikkhū Bhaga-

¹ B₁ adds idaṃ.

² apāpikam, B. S.

³ °kam, B₁.

⁴ °yam, B₁.

⁵ pa, B.

⁶ om. B.

⁷ pa, B. B₁; om. S.

⁸ pacca, B. B₁.

⁹ B₁. S. in full.

¹⁰ gunṇaṇ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārīkaṃ palikamissatī ti. Tena kho pana samāyena Isidatta-Purāṇā thapatayo¹ Sālete paṭivasanti kenaci-d-eva karaṇīyena. Assosam kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārīkaṃ palikamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadā tvaṃ ambho purisa passeyyāsi Bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsi ti. Divhatīhaṃ thito kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchatī araham sammāsambuddho, yassa dāni kalam maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā Bhagavantam piṭṭhito piṭṭhito ambandhimsu. Atha kho Bhagavā muggā⁴ okkama⁵ yen' aññataram rukkhamaṇam ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā⁵ kho Isidatta-Purāṇā thapatayo Bhagavantam etad avocum: —

Yadā mayaṃ bhante Bhagavantam suṇoma 'Sāvattihīyā⁶ Kosalesu cārīkaṃ palikamissatī' ti, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā bhavissatī' ti. Yadā⁷ mayaṃ bhante Bhagavantam suṇoma 'Sāvattihīyā⁶ Kosalesu cārīkaṃ palikanto' ti⁸, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantam suṇoma 'Kāsīsu Magadhesu cārīkaṃ palikamissatī' ti, hoti⁹ no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā

¹ dha°, B, throughout.

² om. B.

³ Purāṇā, B.

⁴ magge okkama, S.

⁵ nisinnā, all MSS.

⁶ yam, B.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B.

bhavissatī' ti. *Yadā*¹ mayam bhante Bhagavantam suṇoma 'Kāsīsu² Magadhesu cārikaṃ pakikanto' ti, anappakā no tasmim samaye anattamanatā hoti, anappakaṃ domanassaṃ 'dūre no Bhagavā' ti. *Yadā* mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkamissatī' ti, hoti no tasmim samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissatī' ti. *Yadā*³ mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkanto' ti, hoti no tasmim samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā' ti. *Yadā* mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattthiyam⁴ cārikaṃ⁵ pakkamissatī' ti, hoti no tasmim samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissatī' ti. *Yadā*⁶ mayam bhante Bhagavantam suṇoma 'Sāvattthiyam⁷ viharati Jetavane Anūthapiṇḍikassa ārāme' ti, anappakā no tasmim samaye attamanatā hoti, anappakaṃ somanassaṃ 'āsanne no Bhagavā' ti.

Tasmā ti ha thapatayo sambādho ghurāvāso rajūputho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamā-dāyā ti.

Atthi kho no bhante⁸ etamhā sambādthā añño sambādho sambādhataro c'eva sambādhasamikhātataro cā ti.

Katamo pana vo thapatayo etamhā sambādthā añño sambādho sambādhataro c'eva sambādhasamikhātataro cā ti?

Idha mayam bhante *yadā* rājā Pasenadi⁹ Kosalo uyyū-nabhūmiṃ gantukāmo hoti, ye te rañño Pāsenadissa¹⁰ Kosalassa nāgā opavayhā¹¹ te kappetrā yā tā rañño Pāsenadissa¹² Kosalassa pajāpatiyo piyā manāpā tāsam¹³ ekam purato ekam pacchato nisīdāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhakaraṇḍakassa tāva-d-eva vivariyamānassa, yathā tam rājārahena gandheṇa vibhūsitānam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso¹⁴ hoti, seyyathā pi

¹ B. S. add pana.

² after Ma°, B.

³ B. adds pana.

⁴ Sāvattthi, B. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B.

⁸ S. inserts tasmim samaye, B. tasmī ca pamaye.

⁹ Pāsenadi, B.

¹⁰ opaguyhā, B. S.

¹¹ tā, B.

¹² kāyassa samph°, B. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ. Tasmañ kho pana bhante samaye nāyo pi rakkhitaḥ hoti, tā pi bhaginiyo rakkhitaḥ honti, attā pi rakkhitaḥ hoti. Na² kho pana mayaṃ bhante * abhijānāma tāsū bhaginīsū pāpakaṃ cittaṃ uppādentā³. Ayaṃ kho no bhante etaṃhā sambādā aṇṇo sambādho sambādhataro c'eva⁴ sambādhasamkhātataro cā ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbokāso pubbañjā alaṇ ca pana vo thapatayo appamādaya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutuvā ariyasāvako buddhe aveccappasādena⁵ samannāgato hoti: iti pi so Bhagavā araham⁶ | pe⁷ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹ Samghe...¹⁰ vigatamalamaccherena cetasā agāraṃ¹¹ ajjhāvasati, muttacāgo payutapāṇi vossaggarato yācayogo dānasamvibhāgarato¹².

Imehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham¹³ | pe¹⁴ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...¹⁵ Samghe...¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbaṃ taṃ appatīvibhattaṃ sīlavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dānasamvibhāgehī ti?

Lābhā no bhante suladdhaṃ no bhante, yesaṃ no Bhagavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā¹⁶

¹ tabbā, S. ² no, B. ³ to, B. S.

⁴ B. add sambādho. ⁵ avacca^o, B.

⁶ om. B. S. ⁷ pa, B. ⁸ om. B. ⁹ ca, B.

¹⁰ ca | pe | B. ¹¹ aṅgāraṃ, B.

¹² B. Com. add appatīvibhattaṃ. ¹³ om. B. S.

¹⁴ pa, B. B. ¹⁵ pa, B. ¹⁶ B. S. in full.

*Ekapuppham*¹ *pūjivāna*² *sahassakappakoṭiyo*²
deve c'eva manusse ca sesena parinibbuto ti³.

Idam *vā*⁴

*Assatthe*⁵ *haritobhāse saṁvirūḥhamhi pādape*
*ekaṁ buddhagataṁ saññaṁ alabhiṁ*⁶ *'haṁ paṭissuto*⁷.
*Ajja tiṁsaṁ tato kappā nābhijānāmi duggatiṁ*⁸
*tisso vijjā sacchikatā tassā*⁹ *saññāya vāsanā*¹⁰ *ti.*

Idam *vā*¹¹

*Piṇḍāya Kosalaṁ puraṁ pāvasi*¹² *aggapuggalo*
*anukampako purebhattaṁ taṇhānighātano*¹³ *muni.*
*Purisassa vaṭaṁsuko [hatthe]*¹⁴ *sabbapuppheli 'laṅkato,*
*so addasāsi*¹⁵ *sambuddhaṁ bhikkhusaṁghapurakkhataṁ*¹⁶
*Pavisantaṁ rājamagge*¹⁷ *devamanussapūjitaṁ*¹⁸
*hattho*¹⁹ *cittaṁ pasādetvā sambuddhaṁ upasaṅkami.*
*So [taṁ] vaṭaṁsakaṁ surabhiṁ*²⁰ *vaṇṇavantaṁ manora-*
*maṁ*²¹.

*sambuddhassa*²² *upanāmesi*²² *pasanno sehi pāṇihi*²³.
Tato aggisikhā vaṇṇā buddhassa lapanantara
*sahassaraṁsi vijjuri va*²⁴ *olkā nikkhami ānana.*
Paḍakkhiṇaṁ karitvāna sīse ādiccabandhuo
*tikkhattuṁ parivattetvā*²⁵ *muddhaṁ*²⁵ *antaradhūyatha*²⁶.
*Idaṁ disvā*²⁷ *acchariyaṁ abbhutaṁ lomahaṁsanaṁ*
*ekaṁsaṁ cīvaraṁ katvā Ānando etaḍ abravi*²⁸: —
*Ko hetu sitakammāya*²⁹ *byākarohi mahāmine,*
*dhammā loko bhavissati, kaṅkhā*³⁰ *vitara*³⁰ *no*³⁰ *mune.*
*Yassa*³¹ *taṁ*³¹ *sabbadhammesu sadā nūnaṁ pavattati*

¹ 'pphaṇ ca jivv°, B. S. ² sahassam kappa°, S.

³ om. B. S. ⁴ vāsanā, B.; vāsanābhāgiyaṁ, S.

⁵ assatte, B. ⁶ 'bhi, B., Com.; 'bhi, S. ⁷ patiyato, B.

⁸ 'ti, B. B. ⁹ tassa, B., S. ¹⁰ B., add's vā.

¹¹ vāsanā, B., S. ¹² pavisati, B., S. ¹³ 'tako, S. Com.

¹⁴ hattho, B. ¹⁵ addassāsi, S.; B., add's naṁ.

¹⁶ pūre°, B. ¹⁷ 'maggena, all MSS. ¹⁸ 'mānusa°, B.

¹⁹ hatthā, S.; hattho, B. ²⁰ surati, S. ²¹ 'raṁmaṁ, B.

²² sambuddhassa paṇā°, B. ²³ pāṇibhi, B.

²⁴ iva, all MSS. ²⁵ 'vattetvā, B.; 'vaḍdetvā, S.

²⁶ muddhi°, B.; buddhantara°, S. ²⁷ 'vāna, B., S.; disvā, B.

²⁸ abruvi, S. ²⁹ 'kammassa, B.

³⁰ kaṅkhavitarāno, B.; also S. has vitarāno; 'kham vi°, Com.

³¹ yass' etaṁ, S.

kaṅkhaṇematikaṃ¹ therāṃ Ānandaṃ etad abravi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi

caturāsīti kappāni duggatim² na gamissati.

Devesu devasobhaggam dībbam rajjam pasāsiya

manujesu manujindo rājā ratṭhe bhavissati.

So carīmaṃ³ pabbajitvā sacchikatvāna⁴ dhammatam⁵

paccekabuddho dhūtarāgo Vaṭṭasako [nāma] bhavissati.

N'atthi citte pasannamhi appakā nāma dakkhinā

Tathāgate vā sambuddhe atha vā tassa sāvake.

Evam acintiyā buddhā buddhadhammā acintiyā

acintiyē⁶ pasannānaṃ pāko⁷ hoti acintīyo ti.

Idaṃ vā⁸

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca buddhacakkhunā evaṃ pajānāmi, yathā llo ayaṃ
puggalo iriyati yaṃ ca paṭipadaṃ paṭipanno yaṃ ca maggaṃ
saṃārūlho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathā-
bhatam nikkhitto evaṃ sagge. Tam kissa hetu⁹ Cittaṃ
hi⁹ 'ssa⁹ bhikkhave pasāditaṃ, cittappasādahetu ca pana
evam idh' ekacco kāyassa bhedaṃ parammarāṇā sugatim¹⁰
saggaṃ lokaṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:

Pasannacittaṃ natvāna ekaccaṃ idha puggalaṃ

etam atthaṃ viyākāsi Satthā bhikkhūna¹² santike:

Imasmiṃ¹³ cāyaṃ¹³ samaye kālaṃ kiriyātha¹⁴ puggalo

saggasmiṃ¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditaṃ.

Cittappasādahetū hi sattā gacchanti sugatim

yathābhatam nikkhipeyya evaṃ evaṃ¹⁷ tathāvidho

kāyassa bhedaṃ sappaiṇṇo saggaṃ so upapajjati ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 13 sq.).

Idaṃ vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B. ² °ti, B.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B., Com.; B. adds ca. ⁵ dhammam, B. Com.

⁶ °yesu, B., S. ⁷ vipāko, B., S. ⁸ B., S. in full.

⁹ °'assa, B., S. ¹⁰ atth' etaṃ, S. ¹¹ om. B., S.

¹² °nam, B., S. ¹³ imasmiṃ vāye, B., S. ¹⁴ °ka°, B., S.

¹⁵ saggamhi, B. ¹⁶ taññissa B. ¹⁷ etaṃ, S.

*Subhānācādanam nāvaṃ nāri āruyha tiṭṭhasi¹
ogāhase polkkharaniṃ² padmaṃ³ chindasi pāṇinā (V.V. p. 4).*

*Kena te tādiso vaṇṇo ānubhāvo juti ca te
uppijanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate saṃsa, kissa kammass' idam phalaṃ? —
Sā devatā attamanū devarājena pucchitā*

* *pañham putthā⁶ viyākāsi⁷ Sakkassa iti me sutam⁸:
Addhānapatipannāham⁹ disvā thūpaṃ manoramaṃ¹⁰
tathā cittaṃ pasādesi¹¹ Kassapassa yasassino
padmapupphēhi¹² pūjesi¹³ pasannā sehi pāṇihi¹⁴.*

*Tass' eva kammassa phalaṃ vipāko
etādisaṃ¹⁵ katapuññā labhanti¹⁶ ti.*

Idam vā¹⁷

*Dānakathā silakathā saggakathā puññakathā puññavipā-
kakathā ti¹⁸.*

Idam vā¹⁹

*Api cāpi paṃsuthūpesu uddissakatesu²⁰ dasabaladharānaṃ
tathā pi kāraṃ katvā saggesu narā pamodenti²¹ ti²².*

Idam vā²³

*Devaputtasariravaṇṇā sabbe subhagasaṇṭhiti²⁴
udakena paṃsum²⁵ temetvā thūpaṃ vadḍheta²⁶ Kassapaṃ.*

*Ayaṃ sugatte²⁷ sugatassa thūpo
mahesino dasabaladhammucārino²⁸
yasmiṃ²⁹ ime devamanujā pasannā
kāraṃ karonto³⁰ jarāmaraṇā pamuccare ti³¹.*

Idam vā³²

Ulāraṃ vata³³ tam³⁴ āsi yūhaṃ thūpaṃ³⁵ mahesino

¹ °ti, B. S. ² °pi, all MSS. ³ padumam, B. S.

⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B. S.

⁷ suttaṃ, B. S. ⁸ addhāham pati°, S.

⁹ °rammam, B. S. ¹⁰ °ti, B. S.

¹¹ padmu°, B. S.; paduma°, S.; padumma°, B. S.

¹² °sim, B. S. ¹³ °bhi, B. S.; om. B. S. ¹⁴ °sā, S.

¹⁵ °ti (without ti), S. ¹⁶ B. S. in full.

¹⁷ vāsanā, B. S. ¹⁸ udissa°, B. S. ¹⁹ mod°, B. S.

²⁰ vo vāsanābhāgi, S. ²¹ °bhava°, S. ²² °su, B. S.

²³ vadḍhedhi, S. ²⁴ sugate, B. S. ²⁵ °dhārino, B. S.

²⁶ tasmim, B. S. ²⁷ °tā, S. ²⁸ vantaṃ, S.

²⁹ rūpaṃ, B. S.

uppalāni ca cattāri mālaṇ ca abhiropayi.

Ajja timsa¹ tato kappā nābhijānāmi duggatiṃ²

vinipātaṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti³.

Idaṃ vā⁴

*Battimsalakkhaṇadharassa⁵ vijitavijayassa lokanāthassa
satasahassa⁶ kappe mudito thūpaṃ apūjesi⁷. Yaṃ mayā
pasutaṃ⁸ puññaṃ tena ca puññaena devasobhagaṃ rajjāni
ca⁹ kārītāni anāgantūna vinipātaṃ. Yaṃ cakkhuṃ¹⁰ adanta-
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbaṃ
laddhaṃ, vinuttacitt'amhi vidhūtaḥatā¹¹ ti.*

Idaṃ vā¹²

Sāmākapaṭṭodanamattam eva hi¹³

paccekabuddhasmiṃ¹⁴ adāsi dakkhiṇaṃ

vinuttacitte akhile anāsava

araṇavihārini¹⁵ asaṃgamānase.

Tasmiṇ¹⁶ ca okappayi¹⁷ dhammam uttamaṃ

tasmiṇ¹⁸ ca dhamme paṇidhesi¹⁹ mānasam:

evaṃ vihārīhi²⁰ me saṃgamo siyā

bhave kudassu²¹ pi ca mā apekkhavā.

Tass' eva kammaṃsa vipākato ahaṃ

sahassakkhattuṃ Kurusūpapajjatha

dāghāyikesu amamesu pāṇisu²²

visesagāmīsu²³ ahīnagāmīsu²⁴.

Tass' eva kammaṃsa vipākato ahaṃ

sahassakkhattuṃ tīdasopapajjatha

vicitraṃmālābharaṇānulepīsu

viṣṭhāyāyūpagato yasassīsu.

Tass' eva kammaṃsa vipākato ahaṃ

vinuttacitto akhilo anāsavo

imehi me antimaḍehadhārīhi²⁵

¹ timsaṃ, S.; tisan, B. ² eti, B.

³ om. S. ⁴ vāsanā, S. ⁵ battīsa°, B.; battīsa°, B.

⁶ sahasaṃ, B. ⁷ pūjesi, S. ⁸ ota, B.

⁹ om. B. ¹⁰ cakkhu, B. B. ¹¹ ti, B.

¹² buddhamhi, B. ¹³ ramhi, S. ¹⁴ tasmi, B. B.

¹⁵ hi, S. ¹⁶ paṇadhemi, S. ¹⁷ rihi, B.

¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ nīsu, S. Com.

²⁰ misu, B. B. ²¹ nīsu, Com. ²² dhārī, S.

saṃāgamo¹ āsi hitāhitāsīhi².
 Paccakkhaṃ khvimaṃ avaca Tathāgato [jino]
 samijjhate silavato³ yad icchati
 yathā yathā me manasā⁴ vicintitaṃ
 tathā samiddhaṃ, ayaṃ antimo bhavo ti⁵.

Idaṃ vā⁶

Ekatiṃsaṃhi kappamhi jino unejo
 anantadassi bhagavā Sikhī ti
 tassāpi rūjā bhātā⁷ Sikhanda⁸
 buddhe ca dhanme ca abhipasanno.
 Parinibbute lokavināyakaṃhi⁹
 thūpaṃ s'akāsi vipulaṃ mahantaṃ
 samantato gāvutikaṃ¹⁰ mahesino
 devātidevassa naruttamassa.
 Tasmīṃ manusso balim ābhikhāri¹¹
 paggayha jātisu manaṃ pahattho
 vātena pupphaṃ patitassa ekaṃ
 tāhaṃ gahetvāna¹² tass' ev' adāsi¹³.
 So maṃ avocābhipasannacitto¹⁴:
 tuyhaṃ¹⁵ eva¹⁵ etaṃ¹⁶ pupphaṃ dadāmi¹⁷
 tāhaṃ gahetvā abhiropayesi¹⁸
 punappunaṃ buddhaṃ anussaranto.

Ajja tiṃsaṃ¹⁹ tato kappā²⁰ nābhijānāmi duggatiṃ²¹
 vinipātāṃ ca na gacchāmi, thūpapūjāy' ²² idaṃ phulaṃ ti.
 Idaṃ vā⁶

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ
 ākiṇṇaṃ iddhaṃ phitāṃ²³ ca Brahma-dattassa rūjino.
 Kummasaṃ²⁴ vikkīṇiṃ²⁵ tattha Pañcālānaṃ puruttame

¹ °gate, S.

² °bhi, B₁.

³ silāto, B₁.

⁴ mā°, S.

⁵ om. S.

⁶ vāsana, S.

⁷ bhāhā, B₁.

⁸ Sikhin ti, B₁; Sikhī ti, B.

⁹ °kam pi, B₁.

¹⁰ °takam, S.

¹¹ °ri, S.; °hari, Com.

¹² °tvā, B₁.

¹³ °sim, B.

¹⁴ avocāti°, B₁. S.

¹⁵ tuyh' eva, B₁. S.

¹⁶ ekaṃ, S.

¹⁷ dadāsi, B₁; adāsi, S.

¹⁸ °sim, B₁.

¹⁹ tiṃsa, B₁; tisan, B₁.

²⁰ kappe, B₁.

²¹ °ti, B₁; om. B.

²² °pūjā, S.

²³ pitaṇ, S.

²⁴ kumasaṃ, B. B₁.

²⁵ vikiṇi, B₁; vikiṇi, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassinaṃ.
 Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ
 Ariṭṭhaṃ dhuvaḥattena yaṃ me gehasmaṃ² vijjatha.
 Tato ca kattiako³ puṇṇo puṇṇamāsi upaṭṭhitā
 navaṃ dussayugaṃ gayha Ariṭṭhassopanāmayi⁴.
 Pasannacittaṃ ṇatvāna paṭigaṇhi naruttamo
 anukampako⁵ kāruniko taṇhānighātano⁶ muni.
 Tūhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārāṇasīyaṃ nagare seṭṭhissa ekaputtako
 adḍhe kulasmaṃ uppajji⁸ pāṇehi ca piyataro.
 Tato ca viṇṇutaṃ patto devaputtana codito
 pāsādā orukhivāna sambuddhaṃ upasaṅkami⁹.
 So me dhammam adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ¹⁰
 Ariyaṃ 'tṭhaṅgikaṃ¹¹ maggaṃ dukkchūpasamagāminaṃ
 cattāri ariyasaccāni munidhammaṃ adesayi.
 Tussāhaṃ vacanaṃ sutvā vihariṃ¹² sāsane rato
 samathaṃ paṭivijjhāhaṃ rattindivam¹³ atandito¹⁴
 Ajjhataṇ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsuṃ samacchinnā na ca uppajjare¹⁵ puna.
 Pariyantakataṃ dukkhaṃ carimo yaṃ samussayo
 jātamarāṇasaṃsāro n'atthi dāni punabbhavo ti.
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁶ sabbadhi vippamutto¹⁷
 ayam¹⁸ ahasmā¹⁸ ti anānupassī
 evaṃ vimutto udatāri¹⁹ oghaṃ
 atināpubbaṃ apunabbhavāyā ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

¹ addasim, B.; addasāsi, B. ² °smi, B. B.

³ °kā, B. S. ⁴ °yim, B. ⁵ °paṃ, S.

⁶ °nigghātano, B. S. ⁷ °vetvā, S.

⁸ upapajji, S. ⁹ °mim, S. ¹⁰ °kkamaṇaṃ, B.

¹¹ ariyaṃ ca atṭha°, B.; ariyā ca atṭha°, S.

¹² °ri, B.; vihāsi, S. ¹³ rattidi°, B.

¹⁴ ahantito, B. ¹⁵ upa°, B. B. ¹⁶ B. adds ca.

¹⁷ vimutto, B. ¹⁸ ayahasmī, S.

¹⁹ °tari, B.; udatāti, B.

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avipphaṭṭisāro jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ sīlavato avipphaṭṭisāro jāyeyyā.

Avipphaṭṭisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ avipphaṭṭisārino pāmojjaṃ² jāyeyyā.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ pamuditassa pīti jāyeyyā.

Pīṭimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esū Ānanda, yaṃ pīṭimanassa kāyo passambheyyā.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintūhaṃ³ sukhaṃ vedīyeyyā' ti. Dhammatā esū Ānanda, yaṃ passaddhakāyo sukhaṃ vedīyeyyā.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ sukhino samādhi jāyeyyā.

Samāhūtassa Ānanda na cetanā karaṇīyā 'kintūhaṃ⁴ yathābhūtaṃ pajāneyyā' ti. Dhammatā esū Ānanda, yaṃ samāhūto yathābhūtaṃ pajāneyyā.

Yathābhūtaṃ pajānatū Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ yathābhūtaṃ pajānanto nibbideyyā⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ nibbindanto virajjeyyā.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ virajjanto vimutteyyā.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimutti-nānādassanaṃ uppajjeyyā' ti. Dhammatā esū Ānanda, yaṃ vimuttassa vimutti-nānādassanaṃ uppajjeyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ nī⁷

¹ 'nā, B.

² pāmujjam, B.

³ kintāyaṃ B.; kinti 'ham, S.

⁴ kintāyaṃ, B.

⁵ nibbideyya, B.

⁶ upajja, B.; upapa, B.

⁷ B. S. in full.

Yadā have pātubhavanti dhammā *
ātāpino jhāyato brāhmaṇassa
atth' assa kaṇṭhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin. I, p. 2;
 Ud. p. 1).

Idam ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
atth' assa kaṇṭhā vapayanti sabbā
yato khayam paccayānam aveḍi ti (Vin. I, p. 2;
 Ud. p. 2).

Idam ni^{o 2}

Kin nu kujjhasi mā kujjhi
akkodho³ Tissa te varam
kodhamānamakkhavinayattham⁴ hi⁵
Tissa brahmacariyam vussati ti (S. II, p. 282).

Idam ni^{o 2}

Kadāham Nundaṃ passeyyam āraññaṃ⁶ paṇṣukūlikam
aññātuñchena yāpentam kāmesu anapekkhinan ti (S. II, *
 p. 281).

Idam ni^{o 2}

Kim su jhivā⁷ sukham seti⁸ kim su jhivā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadham rocesi Gotamā ti? —
Kodham jhivā¹² sukham seti kodham jhivā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadham ariyā paṇṇanti tam¹⁴ hi¹⁴ jhivā¹² na socati ti
 (S. I, p. 161).

Idam ni^{o 2}

Kim¹⁵ sū¹⁵ hane uppatitam¹⁶ kim¹⁷ su jātam vinodaye
kiñ¹⁸ c'assu¹⁸ pajahe dhiro kissābhisamayo sukho? —

¹ S. in full.

² nibbe, S.

³ akodho, S.

⁴ °vinayanattham, S.; °vinayanattam, B.
⁵ ti, B.

⁶ ar°, S.

⁷ jhivā, Com.; chitvā, B.; chetvā, B. S.

⁸ sehi, B.

⁹ jjhivā, B.; chitvā, B.; chetvā, S.

¹⁰ socanti, B.

¹¹ kiñ c'assa, B. S.

¹² jhivā, B.; chitvā, B.; chetvā, S.

¹³ °saggassa, S.

¹⁴ samvi, S.

¹⁵ ki, B. B.; su, all MSS.

¹⁶ uppat°, B. Com.; upat°, S.; upatt°, B.

¹⁷ ki, B.

¹⁸ ki ca su, B.

*Kodhaṃ hane uppaṭṭitaṃ¹ rūgaṃ jātaṃ vinodaye
avijjaṃ paṇahe² dhīro saccābhisamayo sulho ti³.*

Idaṃ ni^o 4

- * *Sattiyā viya omaṭṭho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omaṭṭho dayhamāne⁵ va³ matthake
sakkāyaditṭhipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).*

Idaṃ ni^o 4

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam⁹ addhavaṃ⁹.
Etaṃ bhayaṃ¹⁰ maraṇaṃ pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².
Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam⁹ addhavaṃ.
Etaṃ bhayaṃ maraṇaṃ pekkhamāno
lokāmisam¹⁵ paṇahe santi¹⁵-pekkho ti.*

Idaṃ ni^o 4

- Sulhaṃ sayanti munayo na te socanti¹⁶ Māvidhu¹⁷
yesaṃ jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto oghaṃ tarati duttaraṃ¹⁸
* virato¹⁹ kāmasaṇṇāya sabbasaṃyojanātito²⁰
nandibhava²¹ parikkhīno²¹ so gambhīre na sūdati ti (Cf.
S. I, p. 53).*

Idaṃ ni^o 4

*Saddahāno arahataṃ dhammaṃ nibbānapattiyaṃ
sussusaṃ labhate paññaṃ appamatto vicakkhamaṃ.*

¹ uppaṭṭ°, B.; upat°, B., S.

² apa°, B.

³ om. B.

⁴ nibbedha, S.

⁵ māno, B.

⁶ oje ti, B.

⁷ sabbe khayantā, B., S. (°nta).

⁸ pam°, S.; sapamussapayā, B.

⁹ °ta dhuvam, B.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha°, B.

¹³ sabbe kh°, B., S.

¹⁴ pam°, B.

¹⁵ santim, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaram, B., B.

¹⁹ viratto, B., B.

²⁰ °tito, B.; sabbe s°, S.

²¹ nāndibhava°, S.; nandirāga°, B.

*Putirūpakārī dhuravā utthātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati¹
asmā lokā param lokam evam² pecca³ na socati⁴ ti* (S. I, *
p. 214sq.).

Idam ni^o 5

*Sabbaganthapahinassa vippamuttassa te⁶ sato⁶
samanassa na tam sādhu yad⁷ aññam anusāsati.
Yena kenaci varṇena samvāso Sakka jāyati⁸
na tam aharati sappañño⁸ manasā anukampitum.
Manasā ce pasannena yad⁷ aññam anusāsati
na⁹ tena hoti samyutto yānukampā¹⁰ anuddayā ti*
(S. I, p. 206).

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samutthāya¹² manovitakkā
kumārakā dhaṅkam iv' ossajanti? — **
*Rāgo ca doso ca ito nidānā¹³
arati rati lomahaṃso itojā
ito samutthāya manovitakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puṭhū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nidānam
te naṃ vinodenti suṇohi yakkha
te¹⁹ duttaram ogham imam taranti
atiṇṇapubbam apunabbhavāyā ti* (S. I, p. 207sq.).

Idam ni^o 5

¹ gandho, B. Com.; bandho, B.

² sa ve, S.; evam (=) sa ve, Com.

³ pacca, B.

⁴ oti (without ti), B.

⁵ nibbedha, S.

⁶ desato, S.

⁷ yam, B.

⁸ samp°, B.; sapa°, S.

⁹ after tena, B.

¹⁰ oṇi, B.

¹¹ nibbe, B.; nibbedha, S.

¹² oṭṭhānaya, S.

¹³ oṇam, S.

¹⁴ senaha°, B.

¹⁵ attla°, B. B.

¹⁶ puṭhu, B. S.

¹⁷ visattā, B. B.

¹⁸ yato, S.

¹⁹ ta, B. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.
Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha¹ sī-
lasamāhitā² tñitattā³
anāgāriyupetassa⁴ tuṭṭhi hoti sukhāvahā ti.
Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.
Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratā
yesaṃ⁵ divā ca ratto ca bhāvanāya rato mano ti.
Dussamādaham⁶ Bhagavā yad idaṃ cittaṃ ti.
Dussamādaham⁷ vā pi samādahanti⁸ (Kāmadā ti Bhagavā)
indriyūpasame ratā
te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.
Duggamo Bhagavā visamo maggo ti.
Duggame visame vā pi ariyā gacchanti Kāmada
anariyā visame magge papatanti avamsirā
ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).
Idaṃ ni⁹ 7

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ
āvutṭhaṃ¹⁰ dhammarājena pītisaṅjananaṃ mama.
Kammaṃ vijjā ca dhammo¹¹ ca sīlaṃ jīvitaṃ uttamaṃ
etena maccā¹² sujjhanti na gottena dhanena vā.
Tasmā hi paṇḍito poso sampassaṃ attham attano
yoniso vicine dhammaṃ evaṃ tattha visujjhati.
Sāriputto 'va paññāya sīlena¹³ upasamena ca
yo pi pārāṅgato¹⁴ bhikkhu etāva¹⁵ paramo siyū ti (S. I,
p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni¹⁶ 7

Atītaṃ nānvāgameyya¹⁷ na paṭikaṅkhe¹⁸ anūgataṃ
yad atītaṃ palīnaṃ taṃ¹⁹ appattaṃ ca anūgataṃ.

¹ sekha°, B.

² tñitattā, S.

³ ana°, B., S.

⁴ ca sam, S.

⁵ dussamādarahaṃ, B.

⁶ samārahanti, B.

⁷ nibbedha, S.

⁸ āvuttaṃ, B.; avutthaṃ taṃ, S.

⁹ dhammā, B.

¹⁰ mavā, S.

¹¹ sīle, B.

¹² pārāg°, B.

¹³ ettāva, B.

¹⁴ na anvā°, B.; nanvā°, S.

¹⁵ ppaṭi°, B.

¹⁶ ti, S.

*Paccuppannaṃ ca yo¹ dhammaṃ tattha tattha vipassati
asamhiraṃ² asaṃkappaṃ taṃ vidvā-m-anubhūhaye.*

*Ajj³ eva kiccaṃ⁴ ātappaṃ⁵, ko jaññā maraṇaṃ suve?
na hi no saṃkar⁶⁵ antena mahāsenena maccunā.* *

*Evaṃ vihāri ātāpi ahorattam atanditaṃ
taṃ ve bhadd'ekaratto⁶ ti santo ācikkhate munī ti.*

Idaṃ ni⁷

*Cattār⁸ imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁸ suvisuddhaṃ atikkantamānusaṃkaṃ⁹ cakkhu-
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹⁰ veditabbā
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye ñāṇaṃ paññāya¹⁰ veditabbāṃ paññāya
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

Idaṃ nibbedhabhāgiyaṃ suttam.

5. Tattha katamaṃ asekhabhāgiyaṃ suttam?

Yassa selūpamaṃ cittaṃ ʔitaṃ¹¹ nānupakampati

virattaṃ rajanīyesu kopaneyye¹² na kuppati

yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkhaṃ essati ti

(Ud. p. 41).

¹ yaṃ, B.

² hiraṃ, S.

³ kiccaṃ, B.

⁴ kātabbā, B.

⁵ samgar', S.

⁶ rato, B.

⁷ B. S. in full.

⁸ cakkhuṃ, S.

⁹ nussakaṃ, B.

¹⁰ B. adds ca.

¹¹ tā, B.

¹² nīye, B.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Āyasmato ca¹ Sāriputtassa cārīkū dasamaṃ veyyākara-
ṇaṃ kātābbaṃ ti.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nihuhumko² nilkasāvo yatatto³

vedantaḡ vusitabrahmacariyo⁴

dhammena so brāhmaṇo⁵ brahmacāraṇaṃ⁶ vadēyya

yass' ussādū n'atthi kuhinci⁷ loke ti (Vin. I, p. 3; Ud.
p. 3).

Idaṃ a°⁸

Bāhitvā pāpake dhamme ye caranti sadā satā

khīṇā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti
(Ud. p. 4).

Idaṃ a°¹¹

Yattha āpo ca paṭhavī¹² tejo vāyo na gādhati (S. I,
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati¹³

na tattha candimā bhāti¹⁴ tamo tattha na vijjati.

Yadā ca attanā vedī muni monena brāhmaṇo
attha rūpā arūpā ca sukhadukkā pamuccatī ti.

Idaṃ a°¹⁵

Yadā sakesu dhammesu pāragū hoti brāhmaṇo
attha etaṃ pisācaṃ ca pakkaṇaṃ¹⁶ cātivattatī ti (Ud. p. 5).

Idaṃ a°¹⁷

Nābhinandati āyantiṃ¹⁸ pakkamantiṃ¹⁹ na socati
saṅgā Saṅgāmaṇi²⁰ muttam²¹ tam ahaṃ brūmi brāhma-
ṇaṃ ti (Ud. p. 6).

Idaṃ a°²²

¹ om. B.

² nihumhumko, B. S.

³ yatatto, B.

⁴ vū, B. S.

⁵ B. S. add ca.

⁶ brahmaṇa°, B.

⁷ kuhici, B.; kuhim ca, S.; kucici, B.

⁸ asekhabbhāgiyaṃ, S.

⁹ na, B.

¹⁰ °smi, B. B.

¹¹ S. in full.

¹² pak°, B.

¹³ bhāsati, B.

¹⁴ asekhā, S.

¹⁵ vakkalam, S.

¹⁶ °ti, B. S.

¹⁷ °ti, all MSS.

¹⁸ °jim uttamam, B.

*Na udakena suci¹ hoti bahvettha² nhāyati jano
yamhi saccañ ca dhammo ca so suci so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a°³

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam tiṭṭhati Mārasenaṃ
suriyo va obhāsayaṃ antalikkhan ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ a°³

*Santindriyaṃ passatha iriyamānaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā ulārā
brahmavimānaṃ upasaṃkamitvā
ājāniyaṃ⁴ jātibalānisedhaṃ⁵
n-idha⁶ namassanti pasannacittā: —
Namo te purisājañña nāmo te purisuttama
yassa tenābhijānāma kiṃ⁷ tvam⁸ nissāya jhāyasī⁹ ti¹⁰.*

Idaṃ a°³

*Sahāyā vat' ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesaṃ saddhammo dhamme buddhappavedite¹².
Suvinītā Kappinena dhamme ariyappavedite¹³
dhūrenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 285).

Idaṃ a°³

*Na yidaṃ sithilam ārabha na yidaṃ appena thāmasā
nibbānaṃ adhiḡantaṃ¹⁴ sabbagantappamocanaṃ¹⁵.*

¹ sucino, S. ² bavhetta, S.; pahettha, B.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

⁶ nilaṃ, S. ⁷ ki, B.; B₁ has kimhi for kiṃ tvam.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B. ¹² °buddhapa°, B.

¹³ ariyapa°, B.

¹⁴ avag°, B. ¹⁵ °gandhapa°, B.

*Ayaṇ ca daharo bhikkhu ayaṃ uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 278).

Idaṃ a°¹

*Dubbaṇṇako lūkhacīvaro Mogharājā sadā sato
khūṇāsavo visaṃyutto katakicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovido² (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°¹

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññāṇassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākarāṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṇmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā
anakkhātassa maggassa alakkhātā maggāññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvaka
viharanti pacchūsamanāgatā.*

*Ayaṃ kho bhikkhave viseso ayaṃ adhippāyoso idaṃ nā-
nākarāṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttam.

6. Tattha katamaṃ saṃkilesabhāgiyaṇ ca vāsanābhāgi-
yaṇ ca suttam?

¹ aseka, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

Channam ativassati vivaṭaṃ nātivassati
tasmā channam vivaretha, evaṃ taṃ nātivassati¹ ti (Ud.
 p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nāti-
 vassati ti vāsanā. Tasmā channam vivaretha, evaṃ
 taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.
Cattāro 'me² mahārāja puggalā santo saṃvijjamānā lo-
kasmim. Katame cattāro?

Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-
yano, joti jotiparāyano ti (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo
 tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.
 Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-
 parāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-
 giyaṃ ca suttam?

Na taṃ dalhaṃ bandhanam āhu dhārā
yad āyasaṃ⁴ dārujaṃ pabbajaṃ ca
sārattarattā maṇikūḍalesu
puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dh.
 v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

Etaṃ dalhaṃ bandhanam āhu dhārā
chārīnaṃ sithilāṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
anapekkhino kāmasulhaṃ pahāyā⁶ ti (S. I, p. 77;
 Dh. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Yaṃ ca bhikkhave ceteti yaṃ ca pakappeti yaṃ ca anu-
 seti, ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe
 sati patitṭhā⁷ viññāṇassa hoti. Tasmim patitṭhite viññāṇe

¹ °ti (without ti), S.

² om. S.

³ B₁ adds ti.

⁴ ay°, Com.

⁵ apekkhā, B₁.

⁶ om. B₁.

⁷ B₁ inserts tassa.

virūlhe āyati punabbhavābhiniṅbhatti hoti. Āyati punabbhavābhiniṅbhattiyā sati āyati jāti-jarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti attha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim⁶ patitṭhite viññāṇe virūlhe āyati punabbhavābhiniṅbhatti hoti. Āyati punabbhavābhiniṅbhattiyā sati āyati jāti-jarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ samkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim⁶ apatitṭhite viññāṇe avirūlhe āyati punabbhavābhiniṅbhatti na⁷ hoti. Āyati punabbhavābhiniṅbhattiyā asati āyati jāti-jarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ samkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarūsi mahā udakamayo. Cakkhuṃ⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ samkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmim¹¹ sāvaṭṭaṃ saguhaṃ¹²

¹ ca, S.

² seti, S.

³ all MSS. insert tassa.

⁴ om. B., S.

⁵ ce, B.,

⁶ tad, B., S.

⁷ om. S.

⁸ hoti, S.

⁹ cakkhu, B., S.

¹⁰ om. B.

¹¹ omi, B., S.

¹² saṃgahaṃ, B.

sarakkhasaṃ¹ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ ... jivhā ... kāyo ...⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati
bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvaṭṭaṃ saga-
haṃ⁶ sarakkhasaṃ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna⁷ Sugato athāparam
etaḍ avoca Satthā: —

Yo imaṃ samuddaṃ sagrahaṃ sarakkhasaṃ

sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri

savedantaḡ vusitabrahmacariyo¹⁰

lokantaḡ pāraṅgato² ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayaḡa sattānaṃ
byāpādāḡ¹² pāṇīnaṃ. Kalame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhi-
nandati abhivadati ajjhosāḡ¹³ tiṭṭhati, ayaṃ vuccati bhik-
khave bhikkhu gilabhaḡso Mārassa anayaṃ āpanno byasanam
āpanno yathākāmaṃ karaṇīḡo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā
gandhā ... jivhāviññeyyā rasā ... kāyaviññeyyā phoṭṭhabbā
... manoviññeyyā dhammā itṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhi-

¹ °sa, B.

² pārag°, S.

³ pa, B. B.

⁴ pe, S.

⁵ °mi, S.

⁶ °geham, B.

⁸ °mi, B.; ummi, S.

⁷ vatvā, B.

¹⁰ vū°, S.

⁹ dukkaraṃ, B.

¹² °dhāya, B.

¹¹ ime, S.

¹⁴ pa, B. B.; om. S.

¹³ ajjhosa, S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasaṇaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

Santi ca¹ bhikkhave cakicchiṇṇeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasanhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasaṇaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato³.

Santi ca bhikkhave sotaviñṇeyyā saddā | pe⁴ | ghāna-jivhākāya-manoviñṇeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasanhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasaṇaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

* Ayaṃ loko santūpajāto phassapareto⁷ rodaṃ⁸ vadati attano yena yena hi maññanti⁹, tato taṃ hoti aññathā. Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavaṃ¹² evābhinandati yaḍ abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ ti (Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

Bhavappahānāya¹³ kho paṇ' idaṃ brahmacariyaṃ vussati ti (Ud. p. 33).

Ayaṃ nibbedho.

¹ S. adds kho.

² anajjho, S.

³ S. adds ti.

⁴ pa, B.

⁵ om. B.; n', S.

⁶ om. S.

⁷ parato, B.; all MSS., save Com., have passa^o

⁸ bhedaṃ, S.; rogaṃ, Com.

⁹ maññati, B.

¹⁰ bhavi, B.

¹¹ ayaṃ bho, B. Com.

¹² bhavarāgaṃ, B.

¹³ bhavi^o, B.; bhavavijjakāhāya, S.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippanamokkham āhaṃsu, sabbe te avippamuttā bhavasmā¹ ti vadāmi. Ye vā paṇa keci samaṇā vā brāhmaṇā vā vibhavana² bhavassa nissaraṇam āhaṃsu, sabbe te anissaṭṭā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti
(Ud. p. 33).

Ayaṃ nibbedho.

*Lokaṃ imaṃ passa puthu avijjāya paretam bhūtaṃ bhū- * tarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā⁴ sabbadhi sabbatthātāya, sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtaṃ sammappaññāya⁵ passato bhavataṃhā pahīyati⁶ vibhavaṃ nābhinandati.

Sabbaso taṇhāsaṃkhayo⁷ asesavirāgaṇirodho nibbānaṃ ti
(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhibhūto Māro vijito saṃgāmo upaccagū sabbabhavāni tadā ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmi, paṭisotagāmi⁹, tthitatto, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmi yo ca¹⁰ tthitatto¹¹, ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B.

⁶ pahinā, B. ⁷ taṇhākhayo, B.

⁸ om. S. ⁹ ca, B. ¹⁰ om. B.

¹¹ tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati
brāhmaṇo, ayaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekha-
bhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhā-
giyaṃ ca nibbedhabhāgiyaṃ ca suttam?

* *Chalābhijātiyo.*

*Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ²
abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sulkaṃ
dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko
akaṇhaṃ asukkaṃ akaṇha³-asukkavipākaṃ accantaṃ⁴
niṭṭhaṃ⁵ nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhi-
jātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko
sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo
sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavi-
pākaṃ accantaṃ⁶ niṭṭhaṃ⁵ nibbānaṃ ārādheti (Cf. A. III,
p. 384sq.).*

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko
kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesa-
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko
sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanā-
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ
asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭhaṃ⁸ nibbā-
naṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ
asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁹ nib-
bānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbe-
dhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātaṃ, S.

³ om. S.

⁴ accanta°, B. B.; antaṃ, S.

⁵ diṭṭhiṃ, B.

⁶ accanta°, B. B.

⁷ accanta°, B.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākam. Atthi kammaṃ sukkam sukkavipākam. Atthi kammaṃ kaṇhaṃ¹ sukkam² kaṇhasukkvipākam. Atthi kammaṃ akaṇhaṃ asukkam akaṇha-asukkvipākam³ kammuttamaṃ kammasettham kammakkhaya⁴ samvattati (A. II, p. 230).

Tattha yaṇ ca kammaṃ kaṇhaṃ kaṇhavipākam yaṇ ca kammaṃ kaṇhaṃ⁴ sukkam⁴ kaṇhasukkvipākam, ayam samkilesa, yaṇ ca kammaṃ sukkam sukkavipākam, ayam vāsanā, yaṇ ca kammaṃ akaṇhaṃ asukkam akaṇha-asukkvipākam² kammuttamaṃ kammasettham kammakkhaya⁴ samvattati, ayam nibbedho⁵.

Idaṃ samkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam?

Laddhāna mānusattam⁶ dve kiccam akiccam eva ca sukiccaṇ⁷ c'eva⁸ puññāni samyojanavippahānam vā ti. Sukiccaṇ⁷ c'eva⁸ puññāni ti vāsanā. Samyojana-vippahānam vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā samyojanapahānā jarāmarañā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Samyojanapahānā jarāmarañā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

Dve 'māni bhikkhave padhūnāni. Katamāni dve?

Yo ca agārasmā anagāriyam¹² pabbajitesu cīvarapiṇḍa-pātasenāsanaḡilānapaccayaḡhesajjaparikkhāram pariccajati, yo ca agārasmā anagāriyam¹² pabbajitesu sabbaḡadhipati-nisaggo tanhakkhayaḡ virāgo nirodho nibbānan¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkam, B. ² B. S. insert kammaṃ.

³ kkhayā, S. ⁴ kaṇhasukkam, B.; om. B.

⁵ B., S. add ti. ⁶ manussattam, S. ⁷ sa°, B., S.

⁸ űeva, B., ⁹ saggā, B.

¹⁰ °ti (without ti), B.; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B., ¹³ °nam (without ti), B.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapiṇḍapāta¹- | pe² | parikkhāraṃ pariccajati, ayaṃ vāsanaṃ, yo³ agārasmā anagāriyaṃ pabbajitesu sabbūpadhipatiṇissaggo taphakkhaya virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha taṇhāsaṃkilesabhāgiyaṃ suttam taṇhāpakkhen⁵ eva niddisitaḥ⁶. Tihi taṇhāhi: kāmataṇhāya bhava-taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā⁷, tena ten⁸ eva⁹ niddisitaḥ¹⁰. Tassa¹¹ vitthāro: chattiṃsa taṇhājālīniyā¹² vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttam diṭṭhipakkhen¹³ eva niddisitaḥ¹⁴. Ucheda-sassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idaṃ eva saccaṃ mogham aññaṃ' ti, tena ten¹⁵ eva niddisitaḥ¹⁶. Tassa¹⁷ vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹⁸ duccaritasamkilesabhāgiyaṃ suttam cetanāya¹⁹ cetasikakammena²⁰ niddisitaḥ²¹, tihi duccaritehi: kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro: dasa akusalakammapathā (Cf. p. 95 sq.).

Tattha taṇhāvodānabhāgiyaṃ suttam samathena niddisitaḥ²², diṭṭhivodānabhāgiyaṃ suttam vipassanāya niddisitaḥ²³, duccaritavodānabhāgiyaṃ suttam sucaritena²⁴ niddisitaḥ²⁵.

Tiṇi akusalamūlāni . . . Tam kissa hetu? Saṃsāraṃ nibbattiya tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccaritaṃ . . . manosucaritaṃ . . .

Iminā asubhena²⁶ kammavipākena idaṃ bālulakkhaṇaṃ nibbattati ti.

¹ ote, S. ² pa, B.; la, B. ³ ayaṃ, S.

⁴ B. adds ti. ⁵ nidissi^o, B. ⁶ ajjhā^o, B.; ajjhosaṇā, S.

⁷ S. adds vatthunā. ⁸ tassā B.; B. S. add taṇhāya.

⁹ taṇhāya jā^o, S. ¹⁰ tassā, B. S.

¹¹ om. B. S. ¹² B. adds ca.

¹³ cetayitvā ca na kammena, B. S. (S. omits na before kammena).

¹⁴ nidissi^o, B. ¹⁵ S. adds manoduccaritena.

¹⁶ asutena, B.; S. has kammena asubhavipākena for asu^o kamma^o.

Idaṃ saṃkilesabhāgiyaṃ suttam.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkha-
naṃ nibbattati ti.*

Idaṃ vāsanābhāgiyaṃ suttam.

Tattha saṃkilesabhāgiyaṃ suttam catūhi kilesabhūmihi
niddisitaḥ: anusaṃbhūmiyā, pariyuṭṭhānabhūmiyā, saṃ-
yojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito saṃyu-
jati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmaranasaṃskāraṇaṃ dukkhadomanassūpāyāsā sambha-
vanti. Evaṃ etassa kevalassa dukkhakkhandhassa samu-
dayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ saṃ-
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttam.

Vāsanābhāgiyaṃ suttam tihi sucaritehi niddisitaḥ.¹
Nibbedhabhāgiyaṃ suttam catūhi saccehi niddisitaḥ.²
Asekkabhāgiyaṃ suttam tihi dhammehi niddisitaḥ.³
Buddhadhammehi paccakabuddhadhammehi sāvakabhūmiyā
jñāyivisaṃ niddisitaḥ.⁴ ti.

12. Tattha katame aṭṭhārasa mūlapadā?

Lokikaṃ lokuttaraṃ lokikaṃ ca lokuttaraṃ ca, sattā-
dhiṭṭhānaṃ dhammādhīṭṭhānaṃ sattādhīṭṭhānaṃ ca dham-
mādhīṭṭhānaṃ ca, ñāṇaṃ ñeyyaṃ ñāṇaṃ ca ñeyyaṃ ca,
dassanaṃ bhāvanā dassanaṃ ca bhāvanā ca, sakavacanāṃ
paravacanāṃ sakavacanāṃ ca paravacanāṃ ca, viśajja-
niyaṃ⁵ avissajjanīyaṃ viśajjanīyaṃ ca avissajjanīyaṃ ca,
kammaṃ vipākaṃ kammaṃ ca vipākaṃ ca, kusalaṃ akusalaṃ
kusalaṃ ca akusalaṃ ca, anuññātaṃ paṭikkhittaṃ anuññā-
taṃ ca paṭikkhittaṃ ca, thava cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ³ kataṃ³ kammaṃ⁴ sajjū⁴ khīraṃ va muccati⁵ **

dahantaṃ bālaṃ anveti bhaṣmāchanno va pāvako⁵ ti

(Dhp. v. 71).

¹ nidisi°, B.

² viśa°, B. B., *throughout*.

³ pāpakaṃ tam, B. ⁴ sajjā, B. B., Com. ⁵ pāpako, S.

Nettipakaraṇa.

Idaṃ lokikaṃ.

*Aṭṭh' imāni bhikkhave agatigamanāni¹. Sabbam² | pe³ |
nīhiyate tassa yaso kālapakkhe va candimā ti*
(A. II, p. 18).

Idaṃ lokikaṃ.

*Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?
Lābho alābho yaso ayaso nindā pasamsā sukham dukkham.
Ime kho bhikkhave aṭṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaram?

*Yass' indriyāni samathaṅgatāni
assā⁴ yathā⁵ sārathinā sudantā
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino ti* (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaram.

*Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?*

*Saddhindriyaṃ viriyindriyaṃ⁶ satindriyaṃ samādhindri-
yaṃ paññindriyaṃ.*

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf.
S. V, p. 193).

Idaṃ lokuttaram.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

Laddhāna mūnusattham⁷ dve kiccamaṃ akiccamaṃ eva cā ti (Cf.
p. 159)

dve gāthā.

*Yaṃ iha⁸ sukieccaṃ⁹ c'eva puññāni ti ca puññāni
karitvāna saggā saggam vajanti katapuññā ti ca,
idaṃ lokikaṃ. Yaṃ iha¹⁰ samyojanavippahānaṃ vā
ti ca samyojanapahānā jarāmaraṇā vippamuccanti¹¹
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B. S. add ti. ² sabba, B. B. ³ pa, B. B.

⁴ yassā, B. ⁵ rathā, B. ⁶ after satī°, B.

⁷ tanusattam, S. ⁸ imā, S.

⁹ sa°, B. S. ¹⁰ idam, S.

¹¹ vimu°, S.; °muttanti (without ti), B.

Vinnāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmarasokapa-rūpevadukkhadomanassūpāyāsū sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārūkkho, tassa yāni c'eva mū-lāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārūkkho tudāhāro tudupādāno ciraṃ dighaṃ addhānaṃ tiṭṭheyya: evam eva kko bhikkhave vinnāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbam | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa³ samudayo hoti ti (Of. S. II, p. 92 sq.).

Idam lokikam.

Vinnāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmarasokaparīdevadukkhadomanassūpāyāsū nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārūkkho, atha puriso āgaccheyya luddālapitakam¹ ādāya, so taṃ rukkham mūle chindeyya mūle chetvā palikhaṇeyya⁴ palikhaṇitvā⁴ mūlāni uddha-reyya antamaso usiranālamattāni⁵ pi, so taṃ rukkham khaṇḍākhāṇḍikam chindeyya khaṇḍākhāṇḍikam chetvā phā-leyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sa-kalikaṃ⁶ karitvā⁷ vātātape visoseyya vātātape visosetvā agginā dāheyya agginā dāhitvā maṃsim⁸ kareyya maṃ-sim⁸ karitvā⁹ mahāvāte vā opuneyya¹⁰ nadiyā vā sīghasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārūkkho ucchinnamūlo assa tālavatthukato anabhavaṃ¹² kato¹³ āyatim¹⁴ anuppāda-dhammo: evam eva kko bhikkhave vinnāṇe āhāre asati

¹ pa, B. B. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B. ⁴ palim kh°, B.

⁵ nālī°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si, S.; B. has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ sīgha°, B. B. ¹² °bhavam, B.

¹³ gato, S. ¹⁴ °ti, B.

nāmarūpassa avakkanti¹ na² hoti² nāmarūpassa¹ avakkantiyā asati. Sabbam¹ | pe² | Ecam³ etassa³ kevalassa³ dukkha-khandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

Sabbā disā anuparigamma cetasā

nev' ajjhagā piyataram⁴ attanā kvaci

evam piyo puthu attā paresam

tasmā na himse param attakāmo⁵ ti (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

Ye keci bhūtā bhavissanti ye ca

sabbe gamissanti pahāya deham

taṃ sabbam jātikusalo⁶ viditvā

ātāpi so⁷ brahmacariyam careyyā ti (Ud. p. 48).

Idam sattādhiṭṭhānam.

Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittaṃ api viveciyamānena⁸ pañāmiyamānena¹ gale pi pamajjamānena⁹ yūvañvaṃ na vijahitabbaṃ.

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīraṇ ca katham kattā na ca atṭhāne niyojako.

Imehi kho bhikkhave sattahi | pe¹⁰ | nu vijahitabbaṃ.

Idam avoca Bhagavā, idam vatvānu Sugato athāparam etad avoca Satthā: —

Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhamo

gambhīraṇ ca katham kattā na cūṭṭhāne¹² niyojako

taṃ mittaṃ mittakāmena yūva jīvaṃ pi seviyaṃ ti (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B.; om. B.

³ om. B.

⁴ vāviyataram, B.; piyavaram, S.

⁵ attha°, S.

⁶ kulo, S.

⁷ yo, B.

⁸ °ceyamānena, S.

⁹ panupajja°, B.; sanamajja°, B.

¹⁰ pa, B. B.

¹¹ S. adds ca; B. puts ca after garu and repeats it after bhā°

¹² ca a°, B. S.

d) Tattha katamaṃ dhammādhittānaṃ?

*Yaṇ ca kāmasukhaṃ loke yaṇ c'idaṃ¹ diviyaṃ² sukhaṃ
tanhaḥkḥayasukhass' ete kalaṃ n'agghanti³ soḷasī⁴ ti* (Ud.
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhittānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
asokaṃ⁴ virajaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*

Idaṃ dhammādhittānaṃ.

Tattha katamaṃ sattādhittānaṇ ca dhammādhittānaṇ ca?

*Māraṃ pītaṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sāmucaraṃ hantvā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhittānaṃ.

Aniḅho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṇ ca dhammādhittānaṇ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

*Chandasamādhīpadhānasaṃkhārāsamanāgato⁵ iddhipādo.
Viriya- | pe⁶ | citta⁷ . . . vīmaṃsāsamādhīpadhānasaṃkhāra-
samanāgato iddhipādo ti* (Of. A. II, p. 256; IV, p. 463sq.).

Idaṃ dhammādhittānaṃ.

*So kāye pi cittaṃ samodahati, citte pi kāyaṃ samoda-
hati, kāye sukkhasaṇṇāṇ⁸ ca lahusaṇṇāṇ⁸ ca okkamitvā upa-
sampaṇṇa viharatī⁹ ti.*

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṇ ca dhammādhittānaṇ ca.

e) Tattha katamaṃ nāṇaṃ?

*Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena vuccati
na tassa parihān' atthi sabbakāle pavattatī¹⁰ ti.*

Idaṃ nāṇaṃ.

¹ cadiḍaṃ viyaṃ, S.; B₁ has viriyaṃ instead of di^o;
I have corrected diḍiyaṃ (B₁) into diviyaṃ.

² nāggh^o, B₁. ³ oṣi, B₁.

⁴ asso^o, B₁. ⁵ paṭṭhāna^o, B₁ throughout.

⁶ pa, B₁. B₂. ⁷ cittaṃ, B₁.

⁸ transposed in B₁.

⁹ oti (without ti), B₁ S.

¹⁰ oti (without ti), B₁.

*Paṇṇā hi setthā lokasmiṃ¹ yāya² nibbānagāmini
yāya² sammappa-jānāti³ jātimaṇasaṃkhaṇḍa⁴ ti* (Cf.
Idam nāṇaṃ. [It. p. 35].

f) *Tattha katamaṃ ñeyyaṃ?*

Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)

ditthe⁶ dhamme anūtihaṃ⁷

yaṃ viditvā sato caraṃ

tare loka visattikaṃ.

Tuñ cāhaṃ abhinandāmi

māhesi santim uttamaṃ

yaṃ viditvā sato caraṃ

tare loka visattikaṃ.

Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)

uddhaṃ adho tiriyaṃ⁹ cāpi⁹ majjhe

etaṃ viditvā saṅgo. ti loka

bhavābhavāya mākāsi taṇhaṃ ti (S.N. vv. 1066—68).

Idam ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idam dīghaṃ addhānaṃ sandhāvitāṃ saṃsari-
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkha-
nirodhagāminipāṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinnaṃ bhavataṃhā līhūṇā bhavanetti n'atthi dāni puna-
bbhavo ti.*

*Idam avoca Bhagavā, idam vatvāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā

saṃsitāṃ¹¹ dīghaṃ addhānaṃ tāsū tāsteva jātisu.

Tāni etāni dīthāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti

(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B.

³ sammā pa°, B. S.

⁴ jātijarāmarāṇa°, S. ⁵ °ti, B., S. ⁶ ditthe °va, S. Com.

⁷ °kaṃ, B. B.; anatiḡaṃ, S. ⁸ sañjānāsi, B.

⁹ yaṃ vā pi, B. B., S.

¹⁰ pa, B. B.

¹¹ saṃsaritaṃ, B., S.

¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ nāpaṇ ca ñeyyaṇ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Evaṃ jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti passati, vedanaṃ² aniccaṃ³ ti passati, saññāṃ . . .⁴ saṃkhāre . . . viññāṇaṃ aniccaṃ ti passati ti.

Idaṃ nāṇaṃ.

So parimuccati rūpeṇa parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇamhā parimuccati dukkhamā⁵ ti⁶ vadāmi⁶ ti.

Idaṃ nāṇaṇ ca ñeyyaṇ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 277 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ nāṇaṇ ca ñeyyaṇ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 278 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ nāṇaṇ ca ñeyyaṇ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 279 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ nāṇaṇ ca ñeyyaṇ ca.

¹ om. B.

² °nā, B.

³ aniccā, B. B.

⁴ pe, S.

⁵ om. B.; B. has dukkhasamābhiva°

⁶ °mi (without ti), B. S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hiṇo 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṣṣa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hiṇo 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṣṣa adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hiṇo 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṣṣa dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hiṇo 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṣṣa dassanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dassanaṃ?

Ye ariyasaccāni vibhāvayanti
gambhīrapaṇṇena sudesitāni
kiñcāpi te honti bhūsaṃ² paṇattū
na te bhavaṃ atthamam ādiyaṃti³ ti (Kh. P. VI,
v. 9).

Idaṃ dassanaṃ.

Yath' indakhīlo paṭhavīsito⁴ siyū
catubbhi vātehi⁵ asampakampiyo

¹ so, S. ² bhūsaṃ, B. B.; bhūsaṃpa°, S.

³ °ti (without ti), B., S.

⁴ °viṣṣito, B.; °vīm sito, S.

⁵ vātebhi, Com.

*tathūpanaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca¹ passati ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṇṭhamāno² attanā 'va³ attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoṇi⁴ khīṇapettivisaṃyo⁵ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁶ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmi⁷ ti⁷. Katamehi catūhi?

Idha bhikkhave ariyasāvakaṃ Tathāgate saddhā⁸ nivṛṭṭhā⁸ paṭiṭṭhātā virūḥhamāḷātūtū asamhāriyā⁹ samaṇena vā brāhmaṇena vā devaṇa vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ sahaḍḍhammena. Dhamme¹⁰ kho pana niṭṭhaṅgato hoti¹¹, svākkhātō Bhagavatā dhammo sandiṭṭhiko akāliko ehipassilko opanayiko¹² paccattāṃ veditabbo viññūhi¹³, yad idaṃ madanimmadano | pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-dhammiyā kho pan' assa honti iṭṭhā kantā piyā manāpā gihī c'eva pabbajitā ca. Ariyakantehi kho pana silehi samannāgato hoti alhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi¹⁶ viññappasutthehi¹⁷ aparāmaṭṭhehi¹⁸ samādhi-samvattanikehi.

Ime hi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṇṭhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoṇi¹⁹ khīṇapettivisaṃyo khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ²⁰ deve ca manusse ca sandhāvitvā saṃsaritvā²⁰ dukkhass' antaṃ karissāmi²¹ ti²¹.

¹ āvacca, B.

² ak°, B.

³ ca, S.

⁴ °yoniyō, B.

⁵ °pittī°, B.

⁷ karissati, S.

⁶ °kkhattuṃ paramo, B.

⁹ °hariyā, B.

¹⁰ om. S.

⁸ saddhādhivī°, B.

¹² opaneyyiko, B.

¹¹ ti, S.

¹⁴ pa, B.

¹⁵ B, adds pa.

¹³ B, adds ti.

¹⁶ bhū°, B.; pū°, B.

¹⁷ °upassehi, B.

¹⁸ om. B.

¹⁹ °yoniyō, B.

²⁰⁻²⁰ om. B. S.

²¹ karoti, B. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni¹ subhāvitāni
ajjhattaṃ bahiddhā ca sabbaloke
nibbijja² imaṃ³ paraṃ ca lokaṃ³
kālaṃ kaṅkhati bhāvitatto⁴ sudanto⁵ ti* (S. N.
v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabhijjā dhammapadaṃ, abyāpādo dhammapadaṃ,
saṃmāsaṭi⁶ dhammapadaṃ, saṃmāsamādhī dhammapadaṃ.
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye
pañca saṃgātigo⁸ bhikkhu oghattiṇṇo ti vuccati⁹ ti¹⁰* (S. I,
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca
vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu ogha-
ttiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?

*Anaññātānassānūtindriyaṃ¹² aññindriyaṃ¹³ aññātā-
vindriyaṃ¹⁴.*

Katamaṃ ca bhikkhave anaññātānassānūtindriyaṃ¹⁵?

*Idha bhikkhave bhikkhu abhisametaṃ dukkhaṃ ari-
yasaccassa abhisamayāya chandaṃ janeti vāyanaṃ viriyaṃ
ārabbhati cittaṃ paggaṇhāti padahati¹⁶. Abhisametassa*

¹ 'n'ida, B.

² nibbijjamam, S.

³ lokaṃ ca, B.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B.

⁸ 'ko, S.; 'to, B.

⁹ 'ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ 'ko, B.; saṃgātiko, S.

¹² anaññata°, B.; 'ssāmindriyaṃ, B.

¹³ aññatāmindriyaṃ, S.

¹⁴ aññatā°, B. S.

¹⁵ anaññata°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .² dukkhanirodhagāmīniyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati³.

Idaṃ bhikkhave anaṇṇatāṇhassamūṇḍindriyaṃ⁴ ti.

Idaṃ dassanaṃ.

Katamaṃ ca bhikkhave aṇṇindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁴ ayaṃ dukkhanirodhagāmīniyapaṭipadā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aṇṇindriyaṃ.

Katamaṃ ca bhikkhave aṇṇatāvindriyaṃ⁵?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paṇṇāvimuttiṃ diṭṭhe 'va dhamme sayamaṃ abhiññā sacchikatrā upasampajja viharati, 'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ kammaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aṇṇatāvindriyaṃ⁵ ti.

Ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

i) Tattha katamaṃ sakavacanamaṃ?

Subbapāpassa⁶ akaraṇaṃ kusalassa⁷ upasampadā⁸ sacittupariyodapanamaṃ etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanamaṃ.

Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālānimit्तāni bālupadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave ducintitacintī⁸ ca hoti, dubbhāsitaḥkāsi ca hoti, dukkaṭakammakārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālānimit्तāni bālupadānāni⁹.

¹ pa, B. B. ² pajahati, S. ³ anaṇṇatā°, B.

⁴ pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

⁵ aṇṇatā°, S. ⁶ °passa, all MSS.

⁷ kusalassa up°, B. S. ⁸ ducintī°, B. B. ⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare saṅjananti. Katamāni tiṇi?

Paṇḍito bhikkhave sucintitaṇṭi ca hoti, subhāsitaḥsī ca hoti, sukaṭakammakārī² ca hoti.

Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102sq.).

Idaṃ sakavacanam.

k) *Tattha katamaṃ paravacanam?*

Paṭhavisamo n'atthi vitthato

ninno pātālasamo³ na vijjati

Merusamo n'atthi unnato

cakkavatisadiso n'atthi poriso ti.

Idaṃ paravacanam.

Hotu devānam inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —

Bhīyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵

tasmā bhusena daṇḍena dīḥro bālaṃ nisedhaye ti.

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.

Atha kho bhikkhave Sakko devānam indo imaṃ gātham abhāsi: —

Etad eva ahaṃ maññe bālassa paṭisedhanam

param saṃkupaṭṭam natvā yo sato upasammati ti.

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittim asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —

¹ padāni, B.

² sukata°, B. S.

³ pādātala°, B.

⁴ bālo, B.

⁵ ka°, B.

⁶ om. B. B.

⁷ om. S.

*Etad eva titikkhāya vijjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati¹ dhummedho go va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuñhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avoca: bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo
abhāsi: —*

*Kāmaṃ maññatu vā³ mā vā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantya⁴ bhiyyo na vijjati.*

Yo have balavā santo dubbalassa titikkhati

tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.

Abalan teṃ balaṃ āhu yassa bālabalaṃ⁷ ba'aṃ⁸

balassa⁹ dhammaguttassa paṭivattā nu vijjati.

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto¹⁰ saṃgāmaṃ jeṭi dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca
paraṃ saṃkupaṭṭhaṃ nātvā yo sato upasammati¹¹.*

*Ubhinnaṃ tikicchantānaṃ¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuñhī ahesuṃ ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanam.

Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?

*Yaṃ ca pattaṃ yaṃ ca pattabbaṃ, ubhayaṃ etaṃ rajānu-
kiṇṇaṃ āturassānūsikkhato. Ye ca sikkhāsārā silaṃ¹⁴ vataṃ¹⁴ *
jīvitaṃ¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayam eko anto,
ye ca evaṃvādino evaṃdiṭṭhino: n'atthi kāmesu doso ti, ayaṃ*

¹ ajjha°, B.

² om. B. B.

³ bhavā, S.

⁴ khantā, B.

⁵ °ti, B.

⁶ °tu, S.

⁷ °phalaṃ, B. Com.

⁸ om. B.

⁹ bālassa, B.

¹⁰ appa°, S.

¹¹ °sammajjati, B.

¹² santikicch°, S.; pi akujjhantānaṃ, B.

¹³ om. S.

¹⁴ silavatāṃ, B.

¹⁵ om. B. S.

¹⁶ S. adds ti.

duṭṭhiyo anto. Icc ete ubho antā kaṭasīvaḍḍhanā¹ kaṭasiyo²
 * *ditṭhiṃ vaddhenti. Ete³ ubho ante anabhiññāya oḷiyanti*
eke atidhāvanti⁴ eke ti.

Idaṃ paravacanaṃ.

Ye ca kko te ubho ante abhiññāya tatra ca na ahesuṃ,
te na⁵ ca amanññisu⁶, vaṭṭan tesam n'atthi paññāpanūyā ti.

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

Rājā Pasenadī⁷ Kosalo Bhagavantam etad avoca: idha
mayham bhante raḥogatassa paṭisallīnassa evaṃ cetaso pari-
vitakko udapādi: kesam nu kko piyo attā kesam appiyo⁸
attā ti? Tassa mayham bhante etad ahoṣi: ye kko keci
kāyena duccaritam caranti vācāya duccaritam caranti ma-
nasā duccaritam caranti, tesam appiyo⁹ attā, kiñcāpi te
evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko tesam appiyo⁹
attā. Tam kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
kareyya, tan te attanā 'va attano karonti, tasmā tesam
appiyo⁹ attā. Ye ca kko keci kāyena sucaritam caranti
vācāya sucaritam caranti manasā sucaritam caranti, tesam
piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo⁹ no attā' ti.
Atha kko tesam piyo attā. Tam kissa hetu? Yaṃ hi piyo
piyassa kareyya, tan te attanā 'va attano karonti, tasmā
tesam piyo attā ti.

Evaṃ etaṃ mahārāja, evaṃ¹¹ etaṃ¹¹ mahārāja¹¹. Ye
hi keci mahārāja kāyena duccaritam caranti vācāya ducca-
ritam caranti manasā duccaritam caranti, tesam appiyo⁹
attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko
tesam appiyo⁹ attā. Tam kissa hetu? Yaṃ hi mahārāja
appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
ronti, tasmā tesam appiyo⁹ attā. Ye ca kko keci mahārāja
kāyena sucaritam caranti vācāya sucaritam caranti manasā
sucaritam caranti, tesam piyo attā, kiñcāpi te evaṃ va-
deyyuṃ 'appiyo⁹ no attā' ti. Atha kko tesam piyo attā.

¹ kaṭasi°, B. B.

² ke°, B.

³ B. adds te.

⁴ abhi°, B. B.

⁵ B. adds na.

⁶ dhaññisu, S.

⁷ °di, S.; Passe°, B.

⁸ apiyo, B.; nappiyo, S.

⁹ api°, B.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Idaṃ avoca Bhagavā | pe¹ | Satthā: —

*Attānañ ce piyaṃ² jaññā na naṃ pāpena saṃpuje
na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārīnā.*

*Antakenādhīpannassa³ jahato mānusaṃ bhavaṃ
kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati
kiñc'assa anugaṃ hoti chāyā va anapāyini⁵? —*

*Ubho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha
tañ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati
tañ c'assa anugaṃ hoti chāyā va anapāyini⁵.*

*Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ saṃparāyikaṃ¹⁰
puññāni paralokasmiṃ patiṭṭhā honti pāṇinaṃ ti (S. I,
p. 71sq; cf. p. 93.).*

Idaṃ suttam paravacanam.

Anugīti sakavacanam.

Idaṃ sakavacanāñ ca paravacanāñ ca.

1) Tattha katamaṃ vissajjanīyaṃ?

*Pañhe¹¹ pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ,
idaṃ pahātābbaṃ, idaṃ bhāvetābbaṃ, idaṃ sacchikātabbaṃ.
Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti¹².
Tesam evaṃ¹³ gahitānaṃ ayam attho iti.*

Idaṃ¹⁴ vissajjanīyaṃ.

*Uḷāro buddho Bhagavā ti buddha-ūlārataṃ dhamma-
svākkhātataṃ saṃghasuppaṭipattiñ ca ekamsen' eva niddise,
sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe
dhammā anattā ti ekamsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā pañ'
aññaṃ pi evaṃ jātiyaṃ¹⁷ ti.*

Idaṃ vissajjanīyaṃ.

¹ pa, B. B.; S. *in full*.

² pr°, B.

³ °kenādi°, S.; maraṇenābhībhūtaṃ, B.

⁴ kiñci, S.

⁵ anu°, B. B.

⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S.

⁸ anu°, *all MSS.*

⁹ nicc°, B.

¹⁰ saṃva°, S.

¹¹ pariñhe, S.

¹² nibbatti°, S.

¹³ eva, S.

¹⁴ iti, B.

¹⁵ S. *adds* ekamsen' eva niddise.

¹⁶ om. S.

¹⁷ °yaṃ (*without ti*), B. B.; °kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhatō¹ te naraḍaṃmasūraṭṭhi
devaṃmanussā² manasā vicintitaṃ³
sabbe na jaññā kasinā pi pāṇino.
Santāṃ samādhim araññaṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?*

Idaṃ avissajjaniyaṃ.

*Ettako⁴ Bhagavā silakkhandhe samādhikkhandhe⁵ pañña-
kkhandhe⁶ vimuttikkhandhe vimuttiññāḍaḍṣanaḍḍikkhandhe
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
uppādā tinnāṃ ratanānaṃ uppādā⁸ buddharatanassa
phaṃmaratanassa saṃgharatanassa kiṃ paṇāṇāni⁹? Tīṇi
ratanāni ti.*

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

*Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānaṃ
sattānaṃ¹² taṇhāsaṃyojanānaṃ sakiṃ nīraṃyaṃ sakiṃ ti-
racchānayaṇiṃ sakiṃ pettivisaṃyaṃ¹³ sakiṃ asuraṃyaṇiṃ
sakiṃ deve sakiṃ manusse sandhāvitaṃ saṃsāritaṃ. Katamā
pubbā koṭi ti?*

avissajjaniyaṃ.

Na⁵ paññāyati¹⁴ ti sāvakaṇaṃ nūṇavekallena.

Duvidhā buddhānaṃ bhāgavantānaṃ ḍaṇḍā¹⁵: attūpanāyikā
ca parūpanāyikā ca. Na paññāyati ti parūpanāyikā. N'atthi
buddhānaṃ bhāgavantānaṃ avijjānaṇā¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokālikāṃ bhikkhūṃ ārabba aññatarāṃ
bhikkhūṃ evaṃ āha: —

¹ te, S.

² devā ma°, B.

³ pi ci°, S.

⁴ ettha ko, S.

⁵ om. S.

⁶ pañña°, B.

⁷ ṇāya, B.; karuṇā, S.

⁸ °do, B., S.

⁹ ṇā, B.

¹⁰ vi°, S.

¹¹ °varaññutā, B.; °payodaññutā, S.

¹² attānaṃ, B.

¹³ pitti°, B.

¹⁴ °ti (without ti), B.

¹⁵ ṇānaṃ, S.

¹⁶ appajānaṇā, B., S.

¹⁷ atthupa°, B., S.

Seyyathā pi bhikkhu vīsati khārīko Kosalako¹ tilavāho . . .² na tveva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko⁴ aṭaṇo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho⁵ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁶ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko⁷ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁸ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ Kokālīko bhikkhu upapanno⁹ Sāriputta-Moggallānesu cittaṃ āghātetvā¹⁰ ti (S. I, p. 152; A. V, p. 173).

Yam vā pana kiñci Bhagavā āha: ayaṃ appameyyo asaṃkheyyo¹¹ ti sabbam taṃ avissajjanīyaṃ.

Idaṃ avissajjanīyaṃ.

Tattha katamaṃ vissajjanīyaṃ ca avissajjanīyaṃ ca?

Yadā so Upako ājīvīko Bhagavantam āha: kuhiṃ āvuso Gotama gamissasī¹² ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahan taṃ amataḍḍurubhiṃ¹³ dhammacakkāṃ pavattetuṃ loke appaṭivattīyaṃ ti. Upako ājīvīko āha: jino ti kho āvuso bho¹⁴ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹⁵ honti ye pattā āsavakkhayaṃ

jitā me pāpikā dhammā tasmāhaṃ¹⁶ Upaka jino ti

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjanīyaṃ, katamo jino ti avissajjanīyaṃ, katamo āsavakkhayaṃ rūgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti¹⁷ vissajjanīyaṃ, kittako¹⁸ āsavakkhayaṃ ti avissajjanīyaṃ.

¹ 'liko, B.

² pe, S.

³ eva ko, B.

⁴ aga°, S.

⁵ upa°, B.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ 'khayo, S.

⁹ 'ti, S.

¹⁰ 'dudrati, B.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā taṃ, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpaṃ ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpavā³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpaṃ ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññānaṃ ti vissajjaniyaṃ. Viññānaṃ Tathāgato ti avissajjaniyaṃ. Viññānavā⁶ Tathāgato ti avissajjaniyaṃ. Viññāne Tathāgato ti avissajjaniyaṃ. Tathāgate viññānaṃ ti avissajjaniyaṃ. Aññatra rūpeṇa Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāpeṇa Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāpako ti avissajjaniyaṃ.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkan-tamānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbaṃ | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyaṃ. Katame satta, katamo Tathāgato ti avissajjaniyaṃ.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammarapā ti avissajjaniyaṃ.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marapeṇābhikkhūtaṃ jaḥato mānusaṃ bharaṃ

kiṃ⁸ hi tassa sakaṃ hoti kiṃ ca ādāya gacchati

kiṃ c'assa anugaṃ hoti chāyū va anapāyini⁹? —

Uḍḍo puññaṃ ca pāpaṃ ca yaṃ macco kurute idha

taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati

taṃ c'assa anugaṃ hoti chāyū va anapāyini⁹ ti¹

(Of. p. 175).

Idam kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ pūṭhasamārūḥaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa, B. B.,

⁶ B., omits this phrase.

⁷ uppajj^o, S.

⁸ ki, B.,

⁹ anu^o, B. B.,

mañcasamārūḥaṃ vā chamāya vū semānaṃ yaṇi 'ssa pubbe pāpakāni kamāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakiṇṭānaṃ chāyā sāyaṇhasamayam⁴ paṭhaviyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ pīṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya vū semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kamāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddaṃ⁸ kataṃ kibbisam⁹, yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāḥiṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūḥaṃ vū mañcasamārūḥaṃ vū chamāya vū semānaṃ yaṇi 'ssa pubbe kalyāṇāni kamāni katāni kāyena succharitāni vācāya succharitāni manasā succharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakiṇṭānaṃ chāyā sāyaṇhasamayam⁴ paṭhaviyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ pīṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya¹³ vū semānaṃ yaṇi 'ssa pubbe kalyāṇāni kamāni katāni kāyena succharitāni vācāya succharitāni manasā succharitāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam⁹, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā bho

¹ om. B.

² 'mhi, B.

³ mahantaṃ, S.

⁴ 'ye, S.

⁵ 'yā, B.

⁶ B. adds vā.

⁷ abhiru^o, B.

⁸ luddakaṃ, B.; luddham, B.

⁹ kā gati, S.

¹⁰ pacca, B.

¹¹ 'li, B.

¹² sammāhaṃ, S.; samohaṃ, B.

¹³ 'yam, S.

¹⁴ om. S.

akatapāpānaṃ akatahuddānaṃ akatakibbisānaṃ katakalyā-
nānaṃ katakusalānaṃ katabhīruttānānaṃ gatiṃ, taṃ gatiṃ
pecca¹ gacchāmi ti. So na socati na kilamati na paridevati
na wrattāliṃ² kandati na sammohaṃ³ āpajjati, 'katamā me⁴
puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa
akatahuddassa akatakibbisassa katapuññassa katakusalassa
katabhīruttānassa, taṃ peccabhava⁵ gatiṃ paccanubhavissā-
mi⁶ ti vippañisāro na jāyati. Avippañisārino kho bhikkhave
itthiyā vā purisassa vā gihino vā pabbajitassa vā bhadda-
kaṃ maraṇaṃ bhaddikā kālakiriyā⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁸
paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave
cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci calikkhūnā rūpaṃ passati anittiharūpaṃ
yeva passati no ittharūpaṃ, akantarūpaṃ yeva passati no
kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ.
Yaṃ kiñci sotena | pe⁹ | ghānena . . . jivhāya . . . kāyena
. . . yaṃ kiñci manasā dhammaṃ vijānāti anittadham-
maṃ¹⁰ yeva vijānāti no itthadhammaṃ¹⁰, akantadhammaṃ¹⁰
yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva
vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸.

¹ pacca, B.

² oḷi, B. B.

³ sammohaṃ, B.

⁴ om. S.

⁵ pacca^o, B. B.

⁶ paccā^o, B.

⁷ kālāmk^o, S.

⁸ B. adds bhikkhave.

⁹ pa, B.; la, B.

¹⁰ rūpaṃ, B. S.

¹¹ B. adds ca.

paṭiladdho brahmacariyavāsūya. Diṭṭhā mayā bhikkhave
cha phassāyatanikā nāma saggā.

Tattha yaṃ kiñci calkhunā rūpaṃ passati iṭṭharūpaṃ
yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-
paṃ. Yaṃ kiñci sotena saddaṃ suṇāti | pe¹ | ghānena . . .
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭha-
dhammaṃ² yeva vijānāti no anīṭṭhadhammaṃ², kantadham-
maṃ³ yeva vijānāti no akantadhammaṃ², manāpadham-
maṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴
paṭiladdho brahmacariyavāsūyā ti.

Ayaṃ vipāko.

Saṭṭhivassasahassāni paripuṇṇāni sabbaso

niraye⁵ paccamānānaṃ⁶ kadā anto bhavissati? —

N'atthi anto kuto anto na anto⁷ paṭidissati

tadā hi pakataṃ pāpaṃ mama⁸ tuyhaṃ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammacārī⁹ hi nava pamatto

yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹

so naṃ adhammo carito hanāti¹²

sayam¹³ gahito yathā kaṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino¹⁴

adhammo nirayaṃ neti dhammo pāpeti suggatin¹⁵ ti¹⁶.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puṇṇānaṃ bhāyittha, sulhass' etaṃ bhik-
khave adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa,

¹ pa, B.; la, B.

² rūpaṃ, B. S.

³ kantā, B.; rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B.

⁶ paccamānassa, B.

⁷ antaṃ, B.

⁸ mamaṃ, B.

⁹ cāri, B.

¹⁰ yahi, B. B.

¹¹ 'ti so, B. Com.; 'tiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi^o, B.

¹⁵ 'tiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idam puññāni. Abhijānāmi kho paṇāham bhikkhave
 digharattam katānam¹ puññānam² digharattam ittham
 kantam piyaṃ manāpam vipākam paccanubhūtam. Satta
 vassāni mettacittam bhāvetvā satta saṃvattāvivattakappe
 na³ imam lokam punar⁴ āgamāsim⁵, saṃvattamāne sudā-
 ham⁶ bhikkhave kappe Ābhassarūpago homi, vivattamāne
 kappe suññam brahmavimānam upapajjāmi. Tatra sudā-
 ham⁷ bhikkhave Brahmā homi Mahābrahmā abhihū ana-
 bhūhūto aṇṇadattihudaso⁸ vasavatti. Chattiṃsakkhattum⁹
 kho paṇāham bhikkhave Sakko ahoṣim¹⁰ devānam indo.
 Anekasatakkhattum¹¹ rājā ahoṣim¹² calikavatti dhammiko
 dhammarājā cāturanto¹³ vijitāvi janapadattahāvariyaṇṇatto
 sattaratanasamannāgato, ko pana vādo padesarajjassa.
 Tassa¹⁴ mayham bhikkhave etad ahoṣi: kissa nu kho me
 idam kammassa phalam, kissa kammassa vipāko, yenāham
 etarahi evaṃmahiddhiko evaṃmahānubhūvo ti? Tassa may-
 ham bhikkhave etad ahoṣi: tiṇṇam kho me idam kammānam
 phalam, tiṇṇam kammānam vipāko, yenāham etarahi evaṃ-
 mahiddhiko evaṃmahānubhūvo, seyyathidam dānassa da-
 massa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yaṇ ca dānam yo ca damo yo ca saṃyamo, idam
 kammam, yo tappaccayā vipāko paccanubhūto, ayam
 vipāko. Tathā Cullakammavibhaṅgo¹⁵ vattabbo, yaṃ
 Subhassa¹⁶ mānavassa Todeyyaputtassa¹⁷ desitam (Cf.
 D. I, p. 204 sq.).

Tattha ye dhammā appāyuka¹⁸-dighāyukatāya¹⁹ saṃ-
 vattanti bahvābādha²⁰-appābādhatāya appesakkha-mahe-
 sakkhatāya dubbanna-suvannatāya²¹ nicakulika-uccakulika-
 tāya appabhoga-mahābhogatāya duppañña-paññavantatāya

¹ puññāni katānam, B.

² om. B.

³ puna, B.

⁴ °si, S.; nāgamāsi, B.

⁵ puññam, B.

⁶ °dattum d°, B.

⁷ chasakkhattum, B.

⁸ °si, B. S.

⁹ °ttu, B.

¹⁰ ca°, B. S.

¹¹ om. S.

¹² cūla°, B.; cūla°, S.

¹³ sutassa, B.

¹⁴ Toreyya°, B. B.

¹⁵ appāyukatāya, B.

¹⁶ pavhā°, S.

¹⁷ °subbannatāya, S.

ca saṃvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighā-yukata | pe¹ | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānurakkhi manasā susaṇṇvuto

kāyena ca² akusalaṃ² na kayirā³:

ete tayo kamma-pathe visodhaye

ārādhuve maggaṃ⁴ isippaveditaṃ ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasā n'atthi dukkataṃ⁵

saṇṇvutaṃ tihi ṭhānehi, tam ahaṃ brūmi brāhmaṇaṃ ti

(Dhp. v. 391).

Idaṃ kusalaṃ.

Tiṇ' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imāni kho bhikkhave tiṇi kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Vijjā bhikkhave pubbaṅgamā kusalanāṃ dhammānaṃ⁷
samāpattiyaṃ anvadeva⁸ hiriṇ⁹ ca⁹ ottappaṇ⁹ cū ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yassa accanta-dussilyaṃ¹⁰ māluva¹¹ sūlam iv'otataṃ

karoti so tath¹² attānaṃ¹² yathā naṃ¹³ icchatī diso ti

(Dhp. v. 162).

Idaṃ akusalaṃ.

Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ

abhinatthati dummedhaṃ vajiraṃ vāmaṇayaṃ maṇin¹⁴ ti

(Dhp. v. 161)

Idaṃ akusalaṃ.

¹ pa, B.; la, B.

² c'aku^o, B.

³ kariyā, B. Com.

⁴ maggaṃ, B. S.

⁵ oṭam, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B.

⁸ anveteva, B.

⁹ hiri, B. B.

¹⁰ dussilyaṃ, B.

¹¹ vi, B.

¹² tattānaṃ, B.; tam attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B.

*Dasa kammapathe niseviya
akusalā kusalehi vivajjitā
garuhū¹ ca² bhavanti devate
bālamati nirayesu paccare³ ti.*

Idaṃ akusalam.

Tiṃ' imāni bhikkhave akusalamūlāni. Katamāni tiṃi?

Lobho akusalamūlam, doso akusalamūlam, moho akusala-
mūlam.

Imāni kho bhikkhave tiṃi akusalamūlāni⁴ ti (A. I,

Idaṃ akusalam.

[p. 201].

Tattha katamam kusalaṃ ca akusalaṃ ca?

Yādisaṃ vapate bjaṃ tādisaṃ harate phalaṃ

kalyāṇakārī⁵ kalyāṇam pāpakārī ca pāpakan⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).

Tattha yaṃ āha: kalyāṇakārī kalyāṇam ti idaṃ kusalam,
yaṃ⁷ āha: pāpakārī ca pāpakan ti idaṃ akusalam.

Idaṃ kusalaṃ ca akusalaṃ ca.

*Subhena kammena vajanti suggatiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammassa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹²*

Tattha yaṃ āha: subhena kammena vajanti suggatin¹³
ti idaṃ kusalam, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalam.

Idaṃ kusalaṃ ca akusalaṃ ca.

r) Tattha katamam anuññātam?

*Yathā pi bhamaro pupphaṃ vanṇagandham¹⁴ aheṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

Idaṃ anuññātam.

¹ so all MSS.

² om. S.

³ ye, B.

⁴ 'ni (without ti), B.

⁵ 'kāri yaṃ, S.

⁶ 'kam (without ti), B.

⁷ tattha yaṃ, S.

⁸ apiya⁹, B.

⁹ asutena, B.

¹⁰ 'sā, B. S.; vimutti¹⁰, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B.; nibbāyanti, Com.

¹²⁻¹³ joti-d-iv'indana¹², B.; jodanakkhayā, S. ¹³ 'oti, B. S.

¹⁴ vanṇam agandham, B.

¹⁵ apothayaṃ, B. Com.; apedhayaṃ, B.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tiṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aḥumattesu vājesu bhayaḍassāvī¹ samādhāya sikkhati sikkhāpadesu, kāyakammavacīkhammena samannāgato kusalena parisuddhājivo, āradhāviriyo kho pana hoti thāmaṇā dāḥaparakkamo anikkhattadhuro akusalānaṃ dhammānaṃ paññāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udayatthagāminīyā² paññāya samannāgato ariyāya nibbedhikāya samānādukkaḥkhaḥyagāminīyā³.

Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhinhaṃ paccavekkhitabbā⁵. Katame dasa?

Veṇṇiyyaṃ⁶ ajjhūpagato ti pabbajitena abhinhaṃ paccavekkhitabbāṃ | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhinhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.

Imāni kho bhikkhave tiṇi karaṇīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃsaṃ pemaṃ n'atthi goṇasaṃsaṃ dhaṇaṃ n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃsaṃ¹⁰ pemaṃ n'atthi dhaññasamāṃ dhaṇaṃ n'atthi paññāsamā ābhā vutthi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakaṃ¹¹ idaṃ paṭikkhittaṃ.

¹ o'jassādi, B.

² udayabbayagā°, S.

³ samā°, B. B.

⁴ das°, B.

⁵ o'tabbāṃ, B. S.

⁶ yaṃ pi, B.

⁷ pa, B. B.

⁸ eni (without ti), B.

⁹ su°, B. S.

¹⁰ attha°, B.

¹¹ parimaṇaṃ, B.

Tiṇ' imāni bhikkhave akaraṇīyāni. Katamāni tiṇi?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tiṇi akaraṇīyāni¹ ti.
Idaṃ paṭikkhittaṃ.

Tattha katamaṃ anuññātaṃ ca paṭikkhittaṃ ca?

Kim² sūḍha² bhūtā janatā anekā
maggo c' anekāyatano parutto
pucchāmi taṃ Gotama bhūripaṇṇa
kisimī³ ṭhito paralokaṃ na bhāye ti? —
Vācaṃ manaṃ ca paṇidhāya sammā⁴
kāyena pāpāni akubbamāno
bahvannapānaṃ⁵ gharaṃ āvasanto
saddho⁶ mudu samvibhāgi vadaññū:
etesu dhammesu ṭhito catūsu
dhammesu ṭhito paralokaṃ na bhāye ti (S. I,
p. 42 sq.).

Tattha yaṃ āha: vācaṃ manaṃ ca paṇidhāya sammā⁷
 ti⁷ idaṃ anuññātaṃ, kāyena pāpāni akubbamāno ti idaṃ
 paṭikkhittaṃ, bahvannapānaṃ⁸ gharaṃ āvasanto | saddho
 mudu samvibhāgi vadaññū | etesu dhammesu ṭhito catūsu |
 dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ ūpasampadā¹⁰
sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ¹¹ ti
 (Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idaṃ pa-
 ṭikkhittaṃ, yaṃ āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idaṃ anuñ-
 ñātaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda dvivallhena va-
dāmi sevitaḥḥaṃ pi asevitabbaṃ pi. Vacīsamācāraṃ pāhaṃ

¹ 'ni (without ti), B.

² ki su'dha, B.

³ kismi, B.

⁴ samā, B.; sammādhī, B.

⁵ bahvanna°, S.

⁶ sabbo, S.

⁷ sammādhī, B.; S. omits ti.

⁸ bahvanna°, B. S.

⁹ 'passa, all MSS.

¹⁰ kusalassa upa°, B. S.

¹¹ 'naṃ (without ti), all MSS.

¹² p'aham, B.; m'aham, S. throughout.

devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi³ ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitaḥho. Tathā yaṃ jaṇṇā kāyasamācāraṃ 'idaṃ' kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁴ ti evarūpo kāyasamācāro sevitaḥho.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi ti. Iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Evaṃ vacīsamācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitaḥhā. Tathā yaṃ jaṇṇā pariyesanaṃ 'imaṃ' kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁵ ti evarūpā pariyesanā sevitaḥhā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi ti. Iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Tathā yaṃ āha⁶: sevittabbaṃ pi ti idaṃ anuññātaṃ, yaṃ āha: na sevittabbaṃ pi ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

¹ S. adds sevittabbaṃ asevitabbaṃ pi.

² pa, B. B.

³ pi (without ti), S.

⁴ imaṃ, S.

⁵ oti (without ti), S.

⁶ om. B.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṅgiko*¹ *seṭṭho* *saccānaṃ* *caturō padā*
virūgo seṭṭho dhammānaṃ dvīpadānaṃ ca cakkhumā ti
(Dhp. v. 273).

Ayaṃ thavo².

Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?

Yāvata bhikkhave sattū apadā vā dvīpadā vā catuppādā
vā bahuppādā vā rūpino vā arūpino vā saññino vā asa-
ññino vā nevasaññināsaññino vā, Tathāgato tesāṃ aggaṃ
akkhāyati seṭṭhaṃ akkhāyati pavaram akkhāyati, yad idaṃ
arahaṃ sammāsambuddho.

Yāvata bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā
asaṃkhatānaṃ vā, virūgo tesāṃ dhammānaṃ aggaṃ akkhā-
yati seṭṭhaṃ akkhāyati pavaram³ akkhāyati³, yad idaṃ
madanimmadano⁴ | pe⁵ | nirodho nibbānaṃ.

Yāvata bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ⁶ pa-
ṇṇatti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvaka-
saṃgho⁷ tesāṃ aggaṃ akkhāyati seṭṭhaṃ akkhāyati pava-
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-
sapuggalā | pe⁵ | puññakhettaṃ lokassā ti.

* *Sabbalokuttaro Satthā dhammo⁸ ca⁸ kusalapakkhato⁸*
gaṇo ca naraśiḥassa tāni tiṇi visissare.

Samanapadūmasaṅcayo gaṇo
dhammavaro⁹ ca vidūna¹⁰ saḥkato
naravaraḍamako¹¹ ca¹² cakkhumā
tāni tiṇi lokassa uttari.

* *Satthā ca appaṭṭisamo dhammo ca sabbo¹³ nirūpadāho*
ariyo ca gaṇavaro tāni lhalu visissare¹⁴ tiṇi.

Saccanāmo jino lhemō sabbābhībhū saccadhammo
n'atthi' aṇño tassa uttari ariyasamgho¹⁵ niccam¹⁵ vinnū-
nu¹⁷ pūjito.

¹ maggānaṃ 'ttho, B. ² kho, S.

³ om. S. ⁴ nimadano, B. ⁵ pa, B. B.

⁶ gatānaṃ, B. ⁷ Tathāgatānaṃ sā, S.

⁸ dhammo ca kusalamakkhato, B. B.; dhammā catusa-

lakkhato, S. ⁹ dhammo varo, B. ¹⁰ nam, B. Com. ¹¹ narā, B. ¹² va, B.; om. S.

¹³ sabbe, B.; B. B. add sukho. ¹⁴ visissare, S.

¹⁵ B. adds ca. ¹⁶ nicca, B. S. ¹⁷ nam, B. S.

*Tāni tīni lokassa uttari¹
ekāyanaṃ jātikhayantadassi²
maggaṃ pajānāti hitānukampī.
Etena maggena tarimsu³ pubbe⁴
tarissanti ye cūpi taranti oghaṃ
taṃ tādisaṃ devamanussaseṭṭhaṃ
sattā namassanti visuddhipekkhā ti.*

*

Ayaṃ thavo ti.

Tattha lokiyaṃ suttaṃ dvīhi suttehi niddisitaḥham: *
saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaraṃ
pi suttaṃ tīhi suttehi niddisitaḥham: dassanabhāgiyena
ca bhāvanābhāgiyena ca asekhabhāgiyena ca. Lokiyaṃ ca
lokuttaraṃ ca yasmim sutte yaṃ yaṃ padaṃ dissati saṃ-
kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyaṃ
ti niddisitaḥham, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ
vā asekhabhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena
lokuttaraṃ ti niddisitaḥham.

Vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa *
nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa sut-
tassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgi-
yassa suttassa paṭinissaggāya, asekhabhāgiyaṃ suttaṃ bhā-
vanābhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyaṃ
suttaṃ diṭṭhadhammasukhavihārattham.

Lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ chabbisatiyā pugga- *
lehi niddisitaḥham. Te tīhi suttehi samanvesitaḥhā: dassana-
bhāgiyena bhāvanābhāgiyena asekhabhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcāhi puggalehi *
niddisitaḥham: ekabījīnā kolaṃkolena sattakkhattupara-
mena⁶ saddhānusārīnā dhammānusārīnā cā ti (Of A. I, p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcāhi puggalehi nid-
disitaḥham.

Bhāvanābhāgiyaṃ suttaṃ dvādasāhi puggalehi niddisi-
taḥham: sakadāgāmiḥphalasacchikiriyyā paṭipannena, sa-
kadāgāminā, anāgāmiḥphalasacchikiriyyā paṭipannena, anā-

¹ ori, B. B.

² dassi, B. B.

³ atarimsu, S.;

attarisu, B.; atarisu, Com.

⁴ sabbenā, B.

⁵ samānnesi, B. S.

⁶ ottup pa, B.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-
tena, akaniṭṭhagāminā, saddhāvimuttana¹, diṭṭhappattena²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitaḥham.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitaḥham:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appanīhitavimuttana³, ubhatobhāgavimutte-
na, samasīsinā⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitaḥham.

Evam lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ imehi chabbi-
satiyā puggalehi niddisitaḥham.

. Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavīsatiyā pugga-
lehi niddisitaḥham. Te caritehi niddiṭṭhā samanvesitaḥham⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁸, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁸, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ imehi ekūnavīsatiyā
puggalehi niddisitaḥham.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitaḥham. Te

¹ vimuttakena, S.

² diṭṭhipattena, B., S.

³ apanita°, B.

⁴ °sisinā, S.; °sisinā, B. B., Com.

⁵ °buddhehi, B. B.,

⁶ om. S.

⁷ samānesi°, B.,

⁸ rāgacarito, S.

⁹ moha°, S.

silavanto pañca puggalā: pakatisīlam, samādānasīlam, cīttapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi pañcahi puggalehi niddisittabbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhiṭṭhānaṃ tili suttehi niddisittabbam: dassanābhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyaṃ ca lokuttaraṃ ca sattadhiṭṭhānaṃ ca dhammā-dhiṭṭhānaṃ ca ubhayena niddisittabbam.

Ñāpaṃ paññāya niddisittabbam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tiranāya² santiranāya³ dhamme⁴ ñāpena anuvasa-ñāpena khaya-ñāpena anuppāde-ñāpena anaññā-taññassāmīndriyena⁵ aññindriyena aññātāvīndriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisittabbam. Ñeyyaṃ atitānāgatapaccuppannehi ajjhāttikabāhirehi hinappanītehi dūrasantikehi saṃkhatāsaṃkhatēhi kusalākusa-lābhyākatehi, saṃkhepato vā chahi ārammaṇehi niddisittabbam. Ñāpaṃ ca ñeyyaṃ ca tadubhayena niddisittabbam, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇa-bhūtaṃ ajjhāttikaṃ vā bāhiraṃ vā, sabban taṃ saṃkha-tena asaṃkhatena ca niddisittabbam.

Dassanābhāvanā sakavacanam paravacanam⁷ viśājjaniyam avissājjaniyam kammam vipāko ti sabbattha tadubhayaṃ⁸ sutte yathā niddiṭṭham tathā⁹ upadhārayitvā¹⁰ labbhamānato¹¹ niddisittabbam, yaṃ vā¹² pana kiñci Bha-gavā aññataravacanam¹³ bhāsati, sabban taṃ yathā niddiṭṭham dhārayitabbam.

Duvidho hetu: yaṃ ca kammam ye ca¹⁴ kilesā.

Samudayo kilesā¹⁵.

*

¹ om. S.

² ti°, B. B.

³ santi°, B. B.

⁴ dhammena, B.

⁵ anaññāta°, B.; anaññātāññassāmīndriyena, B.

⁶ aññātā°, S.

⁷ adutābhayaṃ, S.

⁸ om. B.

⁹ upaṭṭhāyitvā, B.

¹⁰ labbhadhānato, S.

¹¹ aññataram vā°, S.

¹² vā, S.

¹³ so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitaḥḥā,
samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca sut-
tena niddisitaḥḥā.

Tattha kusalaṃ catūhi suttehi niddisitaḥḥā: vāsanā-
bhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhā-
giyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisi-
taḥḥā. Kusalaṃ ca akusalaṃ ca tadubhayena² niddisi-
taḥḥā.

Anuñātāṃ Bhagavato anuñātāya³ niddisitaḥḥā. Taṃ
pañcavidhaṃ: saṃvaro, paṇānaṃ, bhāvanā, sacchikiriyaṃ,
kappiyānuloma⁴ ti. Yaṃ dissati tāsu tāsu bhūmīsu, taṃ
kappiyānulomena niddisitaḥḥā. Bhagavatā paṭikkhittaṃ
paṭikkhittakāraṇena niddisitaḥḥā. Anuñātāṃ ca paṭi-
kkhittāṃ ca tadubhayena⁵ niddisitaḥḥā.

Thavo⁶ pasamsāya niddisitaḥḥā. So pañcavidhena ve-
ditabbo: Bhagavato, dhammassa, ariyasamghassa, ariya-
dhammānaṃ sikkhāya, lokiyaguṇasampattiyaṃ ti. Evaṃ
thavo pañcavidhena niddisitaḥḥā.

Indriyabhūmi navahi paḍehi niddisitaḥḥā, kilesabhūmi
navahi paḍehi niddisitaḥḥā.

Evaṃ etāni aṭṭhārasa paḍāni honti: nava paḍāni kusa-
lāni, nava paḍāni akusalāni ti.

Tathā hi vuttaṃ:

Aṭṭhārasa mūlapadā kuhiṃ⁶ daṭṭhabbā?

Sāsana-paṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca¹ paḍehi kusalā | navahi ca yujjanti akusalapakkhā
ete khalu mūlapadā⁸ | bhavanti aṭṭhārasa paḍāni ti.

★

Niyuttaṃ sāsana-paṭṭhānaṃ.

¹ om. S. ² °yehi, S.

³ anuñātāya, S.

⁴ kappiyā ti loma, B.

⁵ tavo, B. B.

⁶ kuhi, B.

⁷ °kaccāyano, S.

⁸ °padā, B.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti.

Nettipakaraṇaṃ niṭṭhitam².

¹ B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyata-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-
rasaṃpanno

ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amara-pāradutiya [*in Burmese*]
siripavarādityā lokādhipati Vijayamahādhammarājādhirāja,
then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitam, then again a few words in Burmese, after
which: nibbānapaccayo hotu [*in Burmese*].

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kã,
rev., second
line).

Tattha ken' aññhena Netti?

Saddhammanayan' aññhena.

Yathā hi taphā satte kāmādhivāsam nayati ti bhavanetti ti vuccati, evaṃ ayaṃ pi veneyyasatthe ariyadhammanāyati ti saddhammanay' aññhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi karapabhūtena dhammakathikā veneyyasatthe dassanamaggamāyanti sampāpentī ti.

Niyyanti vā ettha etasmim pakaraṇe adhiññānabhūte patitthāpetvā veneyyā nibbānam sampāpiyanti ti Netti. Na hi Netti-upadesasannissayena vinā aviparitasuttatthāvabodho sambhavati. Tathā hi vuttam: -- *Tasmā nibbāyitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvappanā Netti-upadesāyattā Netti ca suttapabbhā, suttam sammā-sambuddhapabbhāvan ti.

p. 1. (fol. kaī,
rev., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vamsāṇākarabhūto ayaṃ mahāthero Kaccāno ti vuccati. Mahākaccāno ti pana pūjāvacaṇam yathā Mahāmoggallāno ti. Kaccāyanagottanidditthā ti pi paṭho. Ayaṃ ca gūṭhā Nettisamgāyantehi pakaraṇatthasamgānhasena tṭhapitā ti dāṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre¹ tan tam Hāra-Niddesa-nigamaṇe Tenāha āyasmā ti ādivacaṇam.

¹ *The Commentary uses vibhāga and vibhaṅga indifferently, but in a passage describing the contents of our work it says: — Sā pañāyaṃ Nettipakaraṇapariśchedato*

Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāna-samsayavipallāsā ti hārā. Haranti vā sayam tāni. Haranamattam evā ti hārā, phalūpacārena.

p.1. (fol.kau,
rev., third
line from
bottom).

Atha vā hariyanti vohariyanti dhammasamvannaka-dhammapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷi-samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogī-janasarirasantāpam nidāghapariḷāhūpajanitam vūpasameti, evam ete pi nānāvidhaparamattharatanapabandhā samvannā vissesā attano avayavabhūtaparamattharatanādhi-gamena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-janahadaya-paritāpam kāmarāgādi-kilesa-hetukam vūpasameti ti.

Atha vā hārayanti aññāpādīnam hāram apagamam karonti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bhagavā* ti.

Tattha nayan ti samkilese vodānāni ca vibhāgato nā-<sup>p.2. (fol.kāp,
obv., fourth
line).</sup> penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā. Nayanamattam eva vā ti nayā. Niyanti vā sayam dhammakathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammū paṭivijjhiyamānā paccayapaccayuppannadhammānam yathākkamasambandhavibhāgavyāpāravirahānurūpabala-bhāvadassanena asaṅkarato sammutisaccaparamatthasaccānam sabhāvam pavedayantā paramatthasaccapaṭivedhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Pathamam hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti. Pāḷivavattānato pana Saṅgahavāra-Vibhāgavāravasena duvidhā. Sabbā pi hi Netti Saṅgahavāro Vibhāgavāro ti vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Niddesa-Paṭiniddesavasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhupantā vineyyānam catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3. (fol. 13a,
obv., last
line).

Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āradḍham.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇam kathitam, hārānaya-mūlapadānam hi sarūpadassanam Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇam kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hārā-nayānam attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sūsanassa atthasamvyaṇṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇam Niddese eva kathayissāma. Kamādñi ca yasmā nesam lakkhaṇesu ñātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assāḍādinavatā ti ādikā Niddesagāthā.

Tāsu assāḍādinavatā (1)¹ ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato ti paṭhanti. Tam na sundaram. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttam h'etaṃ: — *Yaṃ bhikkhae pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti. Yathā ca sukhaṃ somanassaṃ, evaṃ iṭṭhārammaṇam pi. Vuttam pi c'etaṃ: — So tad assādeti, taṃ nikāmeti ti. — Rūpaṃ assādeti abhinanduti, taṃ ārabha rāgo uppajjati ti. — Saṃyojaniyesu bhikkhave dhammesu assāḍānupassino ti ca. Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūṭāya puggalo sukhaṃ pi sukhārammaṇam pi assādeti. Yathā ca taṇhā, evaṃ*

¹ The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anittṭhaṃ pi ārammaṇaṃ itṭhukāreṇa assādentī. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānaṃ ca assāda-vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-vedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāya-sabhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Vi-sālha vedanā tṭhisukhā vipariṇāmadukkhā, dulaḥkhā vedanā tṭhidukkhā vipariṇāmasukhā, adukkhāmasukhā vedanā nā-nasukhā anānādukkhā ti* (M. I, p. 303). Tattha vedanāya aṭṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-pakaṇḍa-rūpakaṇḍavasena taṇhāya sampkilesavattṭhuvibhaṅ-ge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādinavo. Ādinaṃ atīviya kapaṇaṃ vāti pavattati ti ādinavo. Kapaṇama-nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccataḍi-yogena. Yato tattha ādinavānupassanā āradhavi-passakā-
naṃ yathābhūtanāyo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ bhikkhave paṇḍitā upādānakkhandhā aniccā dukkhā vipariṇā-madhammā, ayaṃ pañcasu upādānakkhandhesu ādinavo ti*. Tasmā ādinavo dukkhasaccaniddesabhūtaṇaṃ jātiyādināṃ aniccataḍināṃ dvācattālisāya ākārānaṃ ca vasena vibha-jitvā niddisitaṭṭho.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissa-rati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmāñña-niddesena ekasesena vā nissaraṇaṃ ti vuttaṃ. Pi (1)-saddo purimānaṃ pacchimānaṃ ca sampiṇḍanattho. Tattha ari-yamaggaṃ pakke satipaṭṭhānādināṃ sattatimsabodhipakkhi-yadhammānaṃ kāyānupassanādināṃ ca tadantogadhabhe-dānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaṭṭhaṃ, nibbā-napakkhe pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesa-bhedena. Yato vā taṃ nissataṃ tesāṃ paṭisambhūḍāmagge dassitapabhedānaṃ cakkhādināṃ channaṃ dvārānaṃ rū-pādināṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattā-
naṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-ceta-nā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādināṃ channaṃ

dhātūnaṃ dasannaṃ kaṣiṇāyatanānaṃ kesādināṃ battim-sūya ākārānaṃ pañcannaṃ kḷandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmabhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ tinnāṃ tinnāṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evam-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitabbaṃ.

Phalaṃ (1) ti desanāphalaṃ. Kiṃ pana taṃ ti? Yaṃ desanāya nipphādiyati. Nana ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṃ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañānaṃ: attha-dhamma-vedādi-ariyamaggassa pubbabhāgapatipattibhūtā chabbisuddhiyo, yaṃ ca tasmim khane maggaṃ anabhisambhūnantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavaḥetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānuditṭhiṃ ūhacca

evaṃ maccutaro siyā (ti idaṃ phalaṃ) ti; (p. 6): —

Dhammo have rakkhati dhammacārī ti idaṃ phalaṃ ti ca.

Etena nāyena devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarājasiri cattāri sampatticakkāni, sīlasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakaḥ bodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti veditabbā.

Upāyo (1) ti ariyamaggapadaṭṭhānabhūtā pubbabhāgapatipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānaṃ eva vuttam siyā. Phalaṃ viya upāyo pi pubbabhāgo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā [pa] visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhaṭṭā ti sakkā viññātum. Yasmā pana (p. 6) *te pahūya ture oghan ti* idam nissaraṇam ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghataraṇam ti.

Ānatti (1) ti ānārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhi ti vidhānam. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājā (ti ānatti ti).

Yogīnam (1) ti catusaccakammaṭṭhānabhāvanāya yutta-payuttānam veneyyānam, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānam assāḍādinam vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assāḍādinam avasesūnam vacanam desanā-hāro udāhu ekaccānam ti? Niravasesūnam yeva. Yasmim hi sutte assāḍādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissati ti idha na papañcito.

Yaṃ pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitam anugīti ti etthāpi es'eva nayo. Tattha vissajjitam (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidham byākaraṇam. Ca (2)-saddo sampiṇḍanattho. Tena gāthāyaṃ avuttam padādim saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: sut-tassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparam gahitam. Byākaraṇassa hi pucchānurūpatā idha pubbāparam nāma, yā pucchānū-sandhi ti vuccati, purimam suttassā ti padam pubbāpekkhanti puna suttassā ti vuttam. Tena suttassa-nissayaabhūte assāḍālike parigaṇhāti. Ettāvata vicaya-hāraṇassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padam vicināti | pa | anugītiṃ vici-nāti ti.

¹ sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā adittha-jotaṇā ditthasaṃsandanaṃ vimaticchedanaṃ anumati-pucchā kathetukamyatāpucchā sattadhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisaṃyā paramattha-visayā atitavisayā anāgatavisayā paccuppannavisaṃyā ti ādinā pucchā-vicayo veditabbo. Idam vissajjanaṃ ekasabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapaṇaṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ saṃsandetvā pavicayo pubbāparavicayo. Ayaṃ anugāmi vuttatthasaṃgahā avuttatthasaṃgahā tadubhayatthasaṃgahā kusalatthasaṃgahā akusalatthasaṃgahā ti ādinā anugāmi-vicayo. Assādaḍḍisu sukhavedanāya itthārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparītāgahaṇalakkhaṇā ti ādinā, avasitṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu² dvācattālīsādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anitṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccāḍḍinaṃ ādiantavantatāya aniccaṃ ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyaṇupassanādi-pubbabhāga-paṭipadā vibhāgavisesaniddhāraṇavāsena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavāsena ti evaṃ nissaraṇa-vicayo. Phalādināṃ taṃ taṃ suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Sattlu vidhānavacanassa ca vibhāganiddhāraṇavāsena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugāmiṇaṃ assādaḍḍinaṃ ca visesaniddhāraṇavāsena vicaya-lakkhaṇo vicayo-hāro ti veditabbo.

¹ niravasesaṃ.² vyātikesu.

Sabbesan (3) ti soḷasannaṃ. Bhūmi (3) ti byañjanaṃ sandhayaḥa, byañjanaṃ hi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesāṃ byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hārayojanā, tesāṃ byañjanatthānaṃ. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinaṃ vicāraṇā ti attho. Kathaṃ pana tesāṃ yuttāyuttajānaṇā? Catūhi mahāpadesehi avirujjhanena. Tattha byañjanaassa tāva sabhāvaniruttibhāvo adhippetatthavācakaḥhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomaṇaṃ. Ayam ettha saṃkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evaṃ sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkaḥhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgataṃ kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānaṃ (4) ti yaṃ kārāṇaṃ taṃ Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evaṃ vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgataḥhamaṃ, tesāṃ sabbesaṃ pi yathānurūpaṃ padaṭṭhānaṃ niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgataḥhassa dhammassa yaṃ padaṭṭhānaṃ tassa pi yaṃ padaṭṭhānaṃ ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evaṃ sutte āgataḥhamaṇaṃ padaṭṭhānabhūtā dhammā tesaṃ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūta-dhammaniddhāraṇalakkaḥhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmiṃ kasmiñci Ekadhamme^{*} sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā^{*} ekalakkaḥhaṇa keci (5) ti ye keci dhammā kusalādiḥhāvena rūpakkaḥhan-

* Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvappanavasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena sahaacāritā samānakiccā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādihi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvappanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakanam vā tassa sut-tassa desakanam adhippāyo. Byañjanan (6) ti byañjana-nena, karaṇe hi etaṃ paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nīdānan ti nidadāti phalan ti nidānam, kāraṇam. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgaṃ samsandevā kathanan ti attho. Sam-gitivasena vā pubbāparabhūtehi suttantarehi samvappaniya-mānassa suttassa samsandanam pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbaca-nādhippāyādinam catunnam vibhāvanalakkhaṇo catubyūho-hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādinam padaṭṭhānabhūte dhamme desanārūḷhe satī. Pariyesati sesakam padaṭṭhānan (7) ti tassa viśabhāgatāya agahaṇena vā sesakam pamā-dādinam āsannakāraṇatā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvappanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradhām suttam vuttanayena pamāḍādivasena niddisanto desanāṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattana-lakkhaṇo āvatto-hāro nāma ti attho.

Dhamman (8) ti sabhāvadhammam. Tam kusalaḍiva-sena anekavidham. Padaṭṭhānan (8) ti yasmim paṭiṭṭhite uttarigupavisesa adhigacchati, tam visesādhigamakāraṇam. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamaḍikam bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇa (8) ti dassanapahātabbādi-nānavasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādharāṇa avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vōḍanadhamme ca sādharāṇāsādharaṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitāsadiṣe bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesam vasena parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇa, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasaṅkhāte tepiṭake budhavadhacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahe-tabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbina vicārehi, Sabbi dethā ti

¹ bhūmi.

² jānāti.

vā āpāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādidhammam. Paññattīhi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattīhi paññāpanā, so ākāro. Neyyo paññattī nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātuyātanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca atthārassa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvappanānayo ogāhati, paṭiccasamuppādālike anupavisati ti attho. Otarāṇo nāma so hāro (12) ti yo yathāvutto samvappanāviseso, so otarāṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnam gāthāya avuttānam pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukheli suttatthassa otarāṇa-lakkhaṇo otarāṇo-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti nātam icchite atthe. Gāthāyan (13) ti gāthārūḥe, idaṃ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sū pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṃ ca sodhitam ārambho² ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

¹ āyatanāni.

² ārabbhō.

sodhano nāma (13) ti yathāvuttavicāro sodhano - hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānam sodha-nalakkhaṇo sodhano-hāro ti vedittabham.

Ekattatāyā (14) ti ekassa bhāvo ekattam ekattam eva ekattatāyā ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāyā (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkham samudayo ti ādinā sāmāññena jātijarakāmatanḥa-bhavatanḥa ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññam ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādinam viya apekkhā-siddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kāla-visesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tatthā hi idaṃ dukkham ti vuccamānam jāti-ādi apekkhāya sāmāññam pi samānam saccāpekkhāya viseso hoti. Esa nayo samudayaḍisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānam dhammānam avikappanavasena sāmāññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāma ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yam dhamman (15) ti yaṃ saṅkhārādikam paccayuppannadhammam janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Param parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmiṃ avasiṭṭho paccayabhāvo. Hetum avakāḍḍhayitvā (15) ti tam yathāvuttam paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākāḍḍhitvā suttato niddhāretvā yo samvaṇṇanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānam parikkhārasāṅkhāte hetu-paccaye niddhāretvā samvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādidhammā. Yam mūlā (16) ti yesaṃ samādhī-ādinam mūlabhūtā, te tesam

samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekattā pakāsītā muninā (16) ti ye ca rūgavirūgā cetovimutti sekhaphala-kāmadhātusamattikamanādisaddā anāgāmiṭṭhānabhāvena ekattā buddhamuninā paridipitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasānkhātassa silādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripurikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgataḍḍhamānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇa samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitivā idāni naye niddisituṃ Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayaṃ nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇa samvaṇṇanāviseso, ayaṃ nandiyāvatto nayo nūmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttam. Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbaḥhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādumukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobhādīmūlehi yo neti, nayanto ca kusalākusalamāyāmarci-ādāyo viya abhūtam na hoti ti bhūtam, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tatham, akusallassa iṭṭhavipākatābhāvato kusalassa ca anīṭṭhavipākatābhāvato vipāke sati avisampvādakattā avitatham neti, evam etesaṃ tinnam pi padānam kusalākusalavisesanatā daṭṭhabbā. Atha vā akusalāmūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayam nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeṭi ti attho. Dukkhaṇi hi bādhakādiabhāvato aññathābhāvabhāvena bhūṭāni saccasabbhāvattā tathāni avisampvādanato avitathāni. Vuttam h'etaṃ Bhagavatā: — *Cattārimāni bhikkhave tathāni avitathāni anaññathāni* ti (S. V, p. 430). Tipukkhalam taṃ nayam āhū (18) ti yo akusalāmūlehi sampkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, taṃ tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādheṭi ti kilesā sampkiliṭṭhadhammā, sampkilesapakkhan ti attho. Keci sampkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipāṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa sampkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvaṇṇanāviseso, etaṃ nayavidū saddhammanayakoviḍā atthanayakusalā eva vā, sihavikkilītam nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanatham katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: taḥim taḥin ti. Kusalākusalā (20) ti vodāniyā sampkilesikā ca, tassa tassa nayassa disābhūṭadhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayam paṭhamā disā ayam dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahī ti pi pāṭho. Tattha te ti te yathā-vuttadhamme, abahī ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, tam disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhāraṇa. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādisābhāgena upaparikkhitvā. Disālocanā (21) ti disālocananāyena karaṇa-bhūtena. Yena hi vidhinā tassa tassa atthanayassa jojanāya disā olokiyanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtaḍḍhamme suddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtaḍḍhammānam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa jojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etaṃ tam nayadisābhūtaḍḍhammānam samānayanam, ayam āṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam jojanakkamam dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbū ti vacanaseso. Hārasamvannanā paṭhamam kātabbā, byañjanapariyēṭṭhibhāvato ti adhiṭṭhāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Āṅkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasā padāni suddham ti vuttam (p. 1). Tāni padāni niddisittum Akkharam padan ti ādim āha. Tattha apariyosite pade vappo akkharam pariyāyena akkharanato asaṅcāranato, na hi vappassa pariyāyo vijjati. Atha vappo ti ken' atthena vappo? Atthasamvannanatthēna. Vappo eva hi ittharakhanatāya aparāparabhāvena pavatto padā-dibhāyena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, akhyāta-padam, upasagga-padam, nipāta-padam ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikam satvapadlānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikam kriyāpadhānam akhyāta-padam. Kriyāvisesagahananimittam pa iti evam-ādikam upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubhūtam evan ti evam-ādikam nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābbhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti dāṭṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākārābbhihitam nibbacanam niruttam. Niddeso (23) ti nibbacanavittāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārassa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pari-yosite vākye vibhajjyamāne vā tadavayavo ākāro ti ayam etesam viseso. Chatṭham vacanam chatṭhavacanam ākāro, chatṭhavacanam etassā ti ākārachatṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārpadam niddesapadānantaram vadantena ākārachatṭhavacanam¹ ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettāva² byañjanam sabbam (23) ti yān' imāni akkharāḍmi niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asaṃgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāvīyamāno atthā-

¹ ākāra^o² corrected into evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānassa katattā padapariyosāne padatthasampatti-patti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāsēti, padēhi pakāsēti ti, akkharehi padēhi ca ugghaṭēti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṇ ca paññatti ca vibhajanuttānikamma paññatti (24). Tattha vibhajanā ti vibhāgaka-
raṇaṃ. Ubhayenāpi niddisaṇaṃ āha. Idha purimaṇayen' eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbaṃ. Uttānikammaṃ pakāṭakaraṇaṃ. Pakārehi ṇūpanaṃ paññatti. Drayenāpi paṇiniddisaṇaṃ katheti. Etthāpi nirutti-niddesa-saṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti ete hi eva saṅkāsaṇādi-vimuttassa desanattassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭaṇādi-kammaṃ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyaṇaṃ citta-santānassa pabodhanakriyānibbatti. So ca suttattho saṅkāsa-
nādi-ākāro ti. Tena vuttaṃ: attho kammaṇ ca niddiṭṭhaṇ ti.

Tiṇi (25) ti līṅgavipallāsena vuttaṃ, tayo ti vuttaṃ hoti. Navahi padēhi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānaṃ ca catusaccayojanavasena pavattanato sabbo paṇi-attho atthanayattayasahito saṅkāsaṇādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahaṇatthaṃ gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjana-padāni dve kammanayā ti evaṃ catubbisā. Ubhayaṇ (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidhaṃ yathāvuttaṃ catubbisavi-dhaṇ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi paṭho, ekato karontassā ti attho. Ettikā (26) ti etappamāṇā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭha-man ti naye hi paṭhamāṃ hārā saṃvaṇṇetabbā ti hāra-

nāyānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranāyānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭipātiyā ti. Kiṃ pan' ettha kāraṇaṃ, yade te hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadeśanāya nissayaphalatadupāyasarirabhūtānaṃ assāḍādināṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttānurūpā ti suviññeyyabhāvato paresaṃ ca saṃvaṇṇanā viśeṣānaṃ Vicaya-hārādināṃ paṭiṭṭhābhāvato paṭhamam Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisitivā idāni tesu hāre tāva paṭiniddesavasena vibhajitum tattha katamo desanā-hāro ti ādi āradḍham.

p. 6. (fol. gi,
rev., last line
but one).

Evaṃ assāḍādayo udāharanavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttaṃ. Tattha ugghaṭitaṃ ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesaṃ na katā. Taṃ jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattaṃ paṭivijjhati ti attho. Ugghaṭitaṃ vā uccalitam utthapitaṃ ti attho. Taṃ jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitaṃ. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadeśanā taṅkhaṇasahitā eva calanāya hoti. Tato param-parānuvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammaṃ jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇam deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitaṃ vitthāritaṃ niddiṭṭham jānāti ti vipāñcitaññū. Vipāñcitaṃ vā maṇḍam saṅikam dhammaṃ jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādinavaṃ nissaraṇaṃ ca deseti. Nāti saṅkhepavittārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. ge,
rev., third
line).

vā paṭilomagahaṇato netabbo anuṇetabbo neyyo. Tassa neyyassa assādaṃ ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā¹ 'va desanena tassa atthasiddhito. Tatthayaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭṭitaṇṇū?*

Yassa puggalassa saha ulāhatavelāya dhammābhisaṃmayo hoti, ayaṃ vuccati puggalo ugghaṭṭitaṇṇū.

Katamo ca puggalo vipaṇcitaṇṇū?

Yassa puggalassa saṃkhitena bhāsitaṃ vitthārena attho vibhajiyamāṇo dhammābhisaṃmayo hoti, ayaṃ vuccati puggalo vipaṇcitaṇṇū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisaṃmayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo paṇ' ettha Nettayaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbaṃ.

p. 8. (fol.
gap, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nānavibhāgena dassento² yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādinaṃ tissannaṃ paññānaṃ anukkamena nibbattanaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-thitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ nijojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimaṃsā ti pāliyaṃ pāli-atthassa ca vimaṃsanapaṇṇā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavimaṃsane saṃkocaṃ anupajjitvā ussa-hanavasena ussāhanā, tulanavasena tulanā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimaṃ-sati ti vimaṃsā. Sā padapadatthavicāraṇā paññā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasūdhikā paññā. Tulanā ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā saṃsandetvā gaha-

¹ dassanto.

² The text has sambhavati.

napaṇṇā. Upaparikkhā ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapaṇṇā. Attahitaṃ parahitaṃ ca ākaṅkhanātehi suyati ti sutam. Kālavacanīcchāya abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti vinīyati. Atha vā savanam sutam sotadvārānusaṅgena pariyattidhammassa upadhāraṇam ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti paṇṇā. Yā vimamsā ayam sutamayi-paṇṇā ti paccekam viyojetabbam. Tathā ti yathā sutamayi-paṇṇā vimamsādipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evam cintāmayi cā ti dasseti . . . Imāsu dvisu paṇṇāsū ti pi paṭhanti . . . Katham tattha paṇṇā bhāvanāmayi ti? Bhāvanāmayam eva hi tam nānam, paṭhamam nibbānadassanato pana dassanam ti vuttam ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paṇṇā pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato āniato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paṇṇā. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-nānavibhāgehi desanābhājanam vineyyattayam vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāram niddhāretvā yojetum Sāyam dhammadesanā ti ādi āradham.

Tatthā ti tassam catusaccadhammadesanāyam. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanā yebhuyyena padasaṅgahitāni akkharāni ti dassanattam. Padā akkharā byāñjanā ti līngavipallāso kato ti daṭṭhabbam. Atthassā ti catusaccasaṅkhātassa atthassa.

Evam akkharehi saṅkāseti ti ādinā channam byāñjana-padānam byāpāram dassetvā idāni atthapadānam byāpāram dassetum So 'yam dhammavinayo ti ādi vuttam. Tattha sīlādiddhammo eva pariyatti-atthabhūto vinayanato

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti middisiyamāno. Vitthāriyanto ti paṇidisiyamāno.

p. 10. (fol. ghu, obv., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasāṅgaham sāsanaabrahmacariyam Tathāgataṅgadhahatthino paṭipattidesanāgamanehi kilesagahaṇam otta-ritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevitam bhajitan ti pi tassa mahāvajirāṇāpasabbhaññutaññānādantehi ārañjitam tebhūmakadhammānam ārañjanatthānan ti pi vuccati ti attho. Ato c'etan ti yato Tathāgatapaḍātibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahman vā sabbasettham carian ti paññāyati.

p. 10. (fol. ghu, rev., second line). Anupādā-parinibbānatthatāya Bhagavato desanāya yāva-
d-eva ariyamaggasampāpanattho desanā-hāro ti dassetum Kesam ayaṃ dhammadesanā ti pucchitvā Yogīnan ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imam desanā-hāram payojenti ti.

p. 10. (fol. ghā, obv., sixth line). Nava suttante ti suttageyyādi ke nava sutte.

p. 10. (fol. ghā, obv., last line but one). Yathā kiṃ bhava ti yena pakārena so vicayo pavatte-
tabbo, tam pakārajātam kiṃ bhava kiṃ disam bhaveyyā ti attho. Yathā kiṃ bhaveyyā ti pi pāṭho.

p. 14. (fol. ghau, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaragā-
thāyam (S. N. v. 1036) sotānam pariyutthānānusayappa-
hānakiccena saddhiṃ sati paññā ca vuttā. Tam sutvā tappahāne paññā-satisu tiṭṭhantisu tasmaṃ sanissayena nā-
marūpena bhavitabbaṃ. Tathā ca sativaṭṭam vaṭṭati eva-
Kattha nu kho imāsaṃ sanissayānam paññā-satīnam ase-
sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti
āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghau, rev., third l. fr. bott.). Avijjāvasesū ti dassanamaggena pahināvasesū avijjā
ti attho. Ayaṃ ca sesa-saddo kāmaccchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāva paṭhamamaggena paṇiyanti evā ti. Avijjā niravasesā ti pi paṭho. Etthāpi yathāvuttesu kāmaccchandāpadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmaccchandādayo paṇiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa samyojanāni ti ettha te-dhātuke ti samyojanānaṃ visayadassanaṃ, tattha hi tāni samyojanavasena pavattanti.

Idaṃ khaye-nāṇan ti yena nāṇena hetubbhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-nāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yaṃ ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-nāṇan ti. Idhāpi pubbe vuttanāyena' eva arahattaphalañāṇavasena attho yojetabbo. Atthasūliniyaṃ pana khaye-nāṇaṃ kilesakkhayakare-ariyamagge-nāṇan ti vuttaṃ (cf. Asl. p. 409). Anuppāde-nāṇaṃ paṭisandhivasena anuppādabhūte taṃ taṃ magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-nāṇan ti vuttaṃ. Idha pana ubhayaṃ pi arahattañāṇavasena' eva vibhattaṃ.

Sā pajānanatthēna paññā ti yā pubbe sotānaṃ pi-dhānakkicā vuttā paññā, sā pajānanasabhāvena paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ api-lāpanatthēna ogāhanatthēna sati ti. Evaṃ paññā c'eva sati cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranto tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

Yā imesu catūsu indriyesu ti imesu sati-ādisu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddahānā. Imehi catūhi indriyehi ti pi pāli. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

p. 15. (fol. 15a, rev., third line).

p. 15. (fol. 15a, rev., second line).

p. 15. (fol. 15a, rev., first line).

p. 15. (fol. ghāḥ, obv., fourth line). Idam pahānan ti vikkhambhanapahānasādhako samādhi pahānan ti vutto, pajahati etenā ti katvā. Padhānan ti pi pātho, aggo ti attho.

p. 16. (fol. ghāḥ, obv., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena saraṇato samkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. 11a, obv., second line). Na kevaḷam catuttha-iddhipāde eva samādhi nāṇamūlako, atha kho sabbo pi ti dassetum Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānuparivatti ti vuttam. Yadi evam, kasmā? So eva vimapsāsamādhi ti vutto ti vimapsam jeṭṭhakam katvā pavattitattā ti vutto vāyam attho. Tattha pubbhāgapaññāya nāṇamūlako adhiḡamapaññāya nāṇapubbaṅgamo, paccavekkhaṇapaññāya nāṇānuparivatti. Atha vā pubbhāgapaññāya nāṇamūlako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya nāṇānuparivatti, upacārapaññāya vā nāṇamūlako appanāpaññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivatti ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-nāṇānuparivattibhāvena pure pubbe atitāsu jātisu asaṅkheyyesu pi samvattavivaṭṭesu attano paresāṇ ca khandham khandhapaṭibandhaṇ ca duppaṭivijjham nāma n'atthi, tathā pacchā samādhissa anāgatam saññānuparivattibhāvena anāgatāsu jātisu asaṅkheyyesu pi samvattavivaṭṭesu attano paresāṇ ca khandham khandhupanibandhaṇ ca duppaṭivijjham nāma n'atthi ti attho. Yathā pacchā ti yathā samādhissa cetopariyaññānuparivattibhāvena anāgatesu sattasu divasesu parasattānaṃ cittam duppaṭivijjham nāma n'atthi, tathā pure atitesu sattasu divasesu parasattānaṃ cittam duppaṭivijjham nāma n'atthi ti attho. Yathā divā ti yathā divasabhāge suriyālokena andhakā-rassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthagataṃ cakkhuviññeyyam rūpaṃ suviññeyyam, tathā rattin ti tathā rattibhāge caturaṅgasamānāgate pi andhakāre vattamāne samādhissa dibbacakkhuññānuparivattitāya duppaṭivijjham rūpāyatanam nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyam tathā divā pi atisukhu-

maṃ kenaci tirohitam yañ ca atidūre, taṃ sabbam dup-
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,
tathā samādhissa dibbasotañāṇanuparivattitāya saddāya-
tane ca netabbam. Ten'evāha: Iti vivatena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā p.17. (fol. 8,
ti sekhe asekke vipassanāpubbaṅgamapahānena ca puccha- obv., fifth
nayogena pucchavidhinā ti attho. line).

Bhagavato ca nepakkam ukkamsapāramipattam anāva- p.17. (fol. 8a,
raṇāñānadassanena dipetabban ti anāvaranāñānam tāva obv., last
kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das- line).
setum Bhagavato sabbam kāyakamman ti ādi vuttam.
Tena sabbattha appaṭihatañāṇadassanena Tathāgatassa
sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viya sabba- p.18. (fol. 8a,
loko tārarakūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
tārarakūpānam dassanam viya lokassa cakkhuvinnāṇāpādihi line from
yathārahaṃ chaḷārammaṇajānanam. Tassa purisassa tāra- bottom).
karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṣṣāni'
ti ādinā gaṇanasanāketena ajānanam viya lokassa rūpādi-
ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pākāṭam eva.

Dhammānam salakkhaṇe-ñāṇan ti rūpārūpadham- p.20. (fol. 10a,
mānam kakkhaḷaphusanādi-salakkhaṇe-ñāṇam. Taṃ pana obv., first
yasmā sabbam neyyaḷetu-hetuphalabhedato duvidham eva line).
hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. 10a,
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti line).
yuttatākusalo, catunayakovidho ti attho, desanā-yuttikakusalo
vā. Phalataākusalo ti khīṇāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito
ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anattappattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchānasamattāṃ ṭhānuppattikāraṇaṃ. Tassa kusalo ti attho. Khināsavo hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samānnāgato¹ ti āha.

p.20. (fol. 1a, rev., fourth line from bottom). Idāni yathānidditṭhaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. 1a, obv., third line from bottom). Tattha āhacca vacanaṃ ti Bhagavato ṭhānakaraṇāni āhacca abhihantvā pavattavacanaṃ, sammāsambuddhena sūmaṃ desitasuttaṃ ti attho. Anusandhivacanaṃ ti sūvakabhāsitaṃ. Taṃ hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanaṃ ti vuttaṃ ti. Nītatthaṃ ti yathārutavasena nātabbatthaṃ. Neyyatthaṃ ti niddhāretvā gaheṭabbatthaṃ. Saṃkilesabhāgiyaṃ ti ādīnaṃ attho paṭṭhānavāraṇanāyaṃ āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsanaṃ paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. 1a, rev., last line but one). Yasmā paṇāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkaṇaṃ tva upadisitum Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa paṭiṭṭhānāni ti vuttaṃ hoti. Tatrāyaṃ vacanaṭṭho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. 1a, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Samvappakena vā samvappanāvasena āhari-
yamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanam ekagāthamattam pi p. 22. (fol. 10c,
saccavinimuttam n'atthi, tasmā Sutte ti padassa attham obv., third
dassetum Catūsu ariyasaccesū ti vuttam. Aṭṭhakathāyam line from
pana tīpi piṭṭakāni Suttam ti vuttam. Tam iminā Netti- bottom).
vacanena aññadatthu samsandati c'eva sameti cā ti
daṭṭhabbam, yāva-d-eva anupādā-parinibbānatthā Bhaga-
vato desanā.

Idāni yadattham idha cattāro mahāpadesū-ābhata, tam p. 22. (1. 1. 1. 1.
dassetum Catūhi mahāpadesehi ti ādi vuttam. obv., third
line).

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchi- p. 22. (fol.
tenā ti ādi āradḍham. 1st, rev.,
fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyan- p. 24. (fol.
atthena taṇhā, piḷājananato daruddhāraṇato ca visapi- 1st, rev.,
tam sallam viyā ti sallam, santāpanaṭṭhena dhūpāyanā, third line
ākaḍḍhanaṭṭhena siṅghasotā saritā viyā ti saritā, allaṭ- from
ṭhena vā saritā. bottom).

Svritāni sinehitāni ca somanassāni bhavanti jantuno ti
(Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha
attho. Visattikā ti visatā ti visattikā, visaṭṭā ti vi-
sattikā, visālā ti visattikā, visakkati ti visattikā, visam-
vādikā ti visattikā, visampharati ti visattikā, visamulā ti
visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā,
visatā vā pana sū taṇhā rūpe sadde gandhe rase phoṭṭhabbe
dhamme kule gaṇe visatā vitthata ti visattikā. Sinehana-
vasena sineho, nānāgatīsu kilamathuppadanena kila-
matho, palivethanaṭṭhena¹ latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)
hi vuttam. Maman ti maññanavasena maññanā, dura-
gatam pi ākaḍḍhitvā bandhanatthena bandho, āsisanaṭ-
ṭhena āsā, ārammaṇarasam pātukāmatāvasena pipāsā,
abhinandanatthena abhinandanā.

¹ vedhanatthena; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. 11a, obv., 5th line). Yāvatikā nāṇassa bhūmi ti samvaṇṇantassa ācari-
yassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 26. (fol. 11a, rev., third line). Nimittānusāri ti saṅkhāranimittānusāri, tena ten'
evā ti niccādisu yaṃ yaṃ pahīnaṃ, tena ten' eva nimittena.

p. 27. (fol. 11a, obv., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa
padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-
tadhammavibhāvanalakkhaṇaṃ padaṭṭhāno-hāro, tasmā pa-
vattiya mūlabhūtaṃ avijjā ādim katvā sabhāvadhammā-
naṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya
sabhāvaṃ niddisati: sabbadhammayāthāva-asamapaṭivedha-
lakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammā-
naṃ aviparitasabhāvo na sampatīvijjhiyati etenā ti sabba-
dhammayāthāva-asamapaṭivedho. So lakkhaṇaṃ etissā ti
sā tathā vuttā. Etena dhammasabhāvapaṭicchedānalakkhaṇā
avijjā ti vuttaṃ hoti. Atha vā sammāpaṭivedho sampatī-
vedho, tassa paṭipakkho asamapaṭivedho. Kattha pana so
sampativedhassa paṭipakkho ti? āha: sabbam | pa | lak-
khaṇā ti.

p. 32. (fol. 12a, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāga-
sadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭi-
lomato pana paṭiccasamuppādo Yo avijjāya treva asesavi-
rāganīrodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāga-
vitadosa-vītamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. 12a, obv., last line but one). Tattha kiccato ti paṭhavi-ādināṃ phassādinaṃ ca
rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato
tesam tesam vā paccayadhammānaṃ taṃ taṃ paccayup-
pannadhammānaṃ paccayabhāvasaṅkhātakiccato, lakkha-
ṇato ti kakkhālaṃ phusanādi-sabhāvato, sāmāññato ti
ruppana-namanādito aniccatādito khandhāyatanādito ca,
cutupapātato ti saṅkhataḍḍhammānaṃ bhaṅgato uppā-
dato ca, samānanīrodhato samānuppādato ca ti attho.
Ettha ca saḥacāraṇaṃ samānaḥetutā samānaphalatā samā-
nabhūmitā samānavisaṃyātā samānārammaṇatā ti evaṃ-ādayo
pi ca saddena saṃgaḥitā ti daṭṭhabbam.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso^{p. 33. (fol. ce, rev., last line but one).}
 ti¹ evam-ādināma visesena nāmaṃ pavattati, ayaṃ sabhāva-
 nirutti nāma. Paṭhavi ti hi evam-ādikam saddam gaheṭvā
 tato param saṅketadvārena tadatthapaṭipatti tan tam
 aniyatanāmapaṇṇattigahaṇavasen' eva hoti ti.

After having paraphrased the passage beginning with^{p. 39. (fol. cau, obv., third line from bottom).}
 na ca paṭhavim² nissāya, the Commentary adds: — Vut-
 tam h'etaṃ:

Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kim tvam nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza
 occurs.

Evam yathānikkhattāya desanāya padatṭhānavasena^{p. 41. (fol. cau, obv., last line but one).}
 attham niddhāretvā idāni tam sabhāga-visabhāgadhamma-
 vasena āvattetukāmo tassa bhūmim dassetum Ayuñjantā-
 nam vā sattānam yoge yuñjantānam vā ārambho³ ti ādim
 āha. Tass' attho: — Yoge bhāvanāyam tam ayuñjantānam
 vā sattānam aparipakkaññānam vāsanābhāgena āyatiṃ
 pi jānanattham ayaṃ desanā ārambho³ yuñjantānam vā
 paripakkaññānam ti.

Tatthā ti tasmim yathāvutte samathe sati.

^{p. 42. (fol. cau, obv., third line fr. bottom).}

Evam vodānapakkham nikkhipitvā tassa visabhāgadham-
 mavasena sabhāgavasena cāvattanam dassetvā idāni sam-
 kilesapakkham nikkhipitvā tassa visabhāgadhamavasena
 sabhāgavasena ca āvattanam dassetum Yathā pi mūle ti
 gatham āha.

^{p. 42. (fol. cau, rev., first line).}

Idāni na kevalam niddhāriteh'eva visabhāga-sabhāga-
 dhammehi āvattanam, atha kho pāli-āgatehi pi tehi

^{p. 43. (fol. cau, rev., last line but one).}

¹ Tissa and Phussa seem to have been favourite examples,
 cf. V. V. A. p. 349; Asl. p. 392.

² pathavi.

³ ārambho.

āvattanam āvatta-hāro ti dassanatttham Sabbapāpassa akaranan ti gātham āha.

p. 44. (fol. chā, rev., fourth line from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhiगतam desita-bhāvam sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayam bhagavato sammāsambuddhassa pātimokkhuḍde-sagāthā ti.

p. 44. (fol. chā, obv., first line). Imāni pāli-āgatadhammānam³ sabhāga-visabhāgadhammāvattanavasena niddharitāni cattāri saccāni puna pi pāli-āgatadhammānam sabhāga-visabhāgadhammāvattanena āvatta-hāram dassetum Dhammo have rakkhati ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhatā ti tikhipatā. Sā ca kho na satthakassa viya nisitakaraṇatā, atha kho indriyānam paṭubhāvo ti dassetum Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesam samucchindati ti atikhiṇo nāma n'atthi ti? Saccam etam. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānam kilesappahānam pati atthi kaci viśesamattā ti sakkā vattum. Ayam pana viśeso na idhādhippeto sabbupapattisamatikkamanassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṁ ca nesam tathā pahānam magga-dhammesu indriyānam apāṭavapāṭavapāṭavata-mabhāvena hoti ti yo vajirūpamadhammesu matthakappattānam⁴ aggamaggadhammānam paṭutamabhāvo, ayam idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayam dhammo suciṇṇo sabbāhi upapattihi rakkhati ti.

p. 48. (fol. chā, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol. chā, rev., second line from bottom). Imāni cattāri suttāni ti imesaṁ suttānam — vāsanābhāgiya-nibbedhabhāgiyānam — vakkhamānānaṁ ca sapkilesa-bhāgiya-asekhabhāgiyānam vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, aṭṭhaṅgikamagga.

² Cf. Dh. A. p. 344. ³ āgatā^o ⁴ mattaka^o ⁵ sampapaṭi^o

Yojetabbāni¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammaṭṭhānan ti dasseti.

p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharapāsādhārapabbāvehi vibhajitum Tattha katame dhammā sādharapā ti ādi āradham.

p. 49. (fol. chī, obv., second line).

Sabbā sā vitarūgehi sādharapā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajjhānasamāpattihi evam-ādīhi pariyāyehi sādharapā. Kusalā samāpatti pana iminā pariyāyena siyā asādharapā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarūgehi sādharapā ti paṭhanti . . . Yathā micchattaniyatānam aniyatānañ ca sādharapā ti vuttam, evam sādharapā dhammā na sabbasattānam sādharapātāya sādharapā. Kasmā? Yasmā aññamaññam paramparam sakamsakam visayam nātivattanti, paṭiniyatam hi tesam pavattiṭṭhānam, itarathā tathā volhāro eva na siyā ti adhippāyo . . .

p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattim dassetvā idāni bhūmivibhattim padaṭṭhānavibhattiñ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha.

p. 50. (fol. chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattim (sic!) paṭipāleti āgāmeti, yāya vā nippannam

p. 53. (fol. cha, rev., last line).

¹ The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmacariya, and in this manner these (same) four Suttas are to be united.

² hāra. ³ All MSS. have nippatti (= skr. niṣṭatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS, I have preferred nippatti (in Childers s. v. nippatti, which, however, is seldom

attham paṭipāleti rakkhati, ayaṃ abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāma ti attho. Tam atthā-nippattim sattasaṅkhāraavasena vibhajitvā dassento Piyaṃ vā nūtin ti ādim āha. Tattha dhamman ti rūpādi-ālam-baṇadhammaṃ.

p. 54. (fol. chāi, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. chāu, obv., third line). Idaṃ vuttam hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sabbhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam attham nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi nāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. chāu, obv., third line). Āhaṇāpaññatti ti nihaṇāpaññatti. Āsāṭikānan ti gunnaṃ vānesu nīlamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāp, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-yāya sāttheyena ca paṭicchāditasabhāvo bhabbajātikam viya attānaṃ dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādīni. Ayaṃ indriyehi otaṇāṇā ti asekhāya vimuttiyā niddhā-ritehi saddhādīhi indriyehi samvannaṇāya otaṇāṇā. Pañ-cindriyāni vijjā ti sammāsaṅkappo viya sammāditṭhiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā saṃgaṇhanavasena vuttāni.

written with yph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālana, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti atthārasa dhātūsu dham-
madhātusaṅgahitā. p. 64. (fol. 1a,
rev., fifth
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā
pana paṭipattidassanattam Ayam aham asmī ti anānu-
passi ti dassanamaggo idha vutto ti imam attham dasse-
tum Ayam aham asmī ti anānupassī¹ ti² ādi vuttam. p. 64. (fol. 1a,
rev., fourth
line from
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cū ti
pi tanhāditti-upāyena² na upeti na gaṇhāti. N'atthi ti
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-
vasena. p. 66. (fol. 1a,
obv., second
line from
bottom).

No ca ārambhan³ ti na tāva ārambhan³ sodheti
ñātum icchitassa atthassa apariyositattā. p. 70. (fol. 1a,
rev., last
line).

Suddho ārambhan³ ti ñātum icchitassa atthassa
pabodhitattā sodhito ārambhan³ ti attho. Aññānapakkha-
nānam dvelhakajātānam vā htvā pucchanakāle pucchita-
nam pucchāvisayo avijaṭam mahāgahanam viya mahāduggam
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
nijjaṭam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadalito gahanapadeso
viya vigatandhakāro vibhūto upatthahamāno visodhito
nāma hoti. p. 71. (fol. 1a,
rev., last
line).

Saggaṃ gameti ti saggaḡāminiyo. p. 73. (fol. 1i,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma-
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: —
Yā c'eva kho panā ti ādim āha. p. 75. (fol. 1i,
obv., last
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram
dassetvā idāni avijjā-vijjādinam pi vasena tam dassetum
Avijjā ti ekattatā ti ādi vuttam. p. 75. (fol. 1i,
rev., first
line).

¹ passati.

² upāyena.

³ ārabbh^o

p. 76. (fol. ju, Yathā nagaradvāre palighasaṅkhātāya lamgiyā patitāya
rev., first line). manussānaṃ nagarapaveso pacchijjati, evaṃ eva² yassa
sakkāya nagare ayaṃ patitā tassa nibbānasampāpakam
ñāṇagamaṇaṃ pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. ju, Aniccādināṃ vibhāvanavasena vebhabyā . . . uppatha-
rev., second line from bottom). paṭipanne sindhave vidhi-āropanattham patodo viya uppathe
dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo
viya ti patodo.

p. 77. (fol. je, Saraṇo samādhī ti akusalacittakaggatā, sabbo pi vā
obv., fourth line). sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyā-
kato samādhī, lokuttaro eva vā. Savero samādhī ti
paṭighacittesu ekaggatā. Avero samādhī ti mettācet-
vimutti. Anantaraduke pi es' eva nayo. Sāmisō sam-
ādhī ti lokiyasamādhī, so hi anatikantavaṭṭāmisā-lokāmi-
satāya sāmisō. Nirāmisō samādhī ti lokuttaro samādhī.
Sasaṅkhārasamādhī ti dukkhā-paṭipado dandābhīṇō
sukkhā-paṭipado ca dandābhīṇō, so hi sasaṅkhārena sa-
ppayogena cittaṇa paccanikadhamme kicchena kasirena
niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekam-
sabbhāvito samādhī ti sukkhavi-passakassa samādhī.
Ubhayamsabbhāvito samādhī ti samathayānikassa
samādhī. Ubhatobbhāvitabhāvano samādhī (sic!) ti
kāyasakkhino ubhatobbhāgavimuttassa ca samādhī, so hi
ubhayatobbhāgehi ubhayatobbhāvitabhāvano.

p. 77. (fol. je, Āgāḥapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāma-
rev., first line). sukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa
nijjhāpanavasena khedānavasena pavattā paṭipatti, attaki-
lamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu
padhānakarāpakāle sītādini asahantassa paṭipadā. Tāni
na kkhamaṭi ti akkhamā, sahanatassa pana tāni khamati
ti khamā, uppannaṃ kāmavitakkaṃ nādhivāseti ti ādinā
nayena micchāvitakke sameti ti samā, manacchaṭṭhāni
indriyāni dameti ti damā paṭipadā.

² evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. je, rev., second line from bottom).
Sutte vā veyyakarane vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. jai, obv., last line).
ajjhattikam dassetum Ayam hi samsāro ti ādi vuttam.
Tattha avijjā avijjāya hetū ti vutte Kim ekasmiṃ cittup-
pāde anekā avijjā vijjanti ti āha: Purimikā avijjā pacchi-
mikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalā-
nam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. jai, rev., second line from bottom).
bhāvo ca phalapekkhāya, tasmā kāraṇassa yo kāraṇabhāvo
yathā ca so hoti, yañ ca phalam yo ca tassa viseso, yo
ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum
Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa
akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti,
yathā tam arahato cuticittam. Yo pana attano anurūpassa
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma
hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jai, obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-
bhāvanā-pahānānam adhiṭṭhānavisayadassanattañ c'eva
tesam adhivacanavibhāgadassanattañ ca. Evañ hi bhā-
vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam suparikammakatāya bhūmiyā nānāvapaṇāni mutta- p. 85. (fol. jam, obv., third line from bottom).
pupphāni pakiranto viya susikkhitasippācariyavicāritesu
surattasuvapaṇālankāresu nānāvidharapsijālamujjalāni vivi-
dhāni maṇiratānāni bandhanto viya mahāpaṭhavim pari-
vattitvā pappāfakojaṃ khādāpento viya yojanikamadhu-
gaṇḍam pḷitvā sumadhurasam pāyento viya ca āyasnā
Mahākaccāno nānāsuttapadeso udāharanto soḷasa hāre
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 85. (fol. Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-
jāḥ, obv., yassa micchāvasena upatthitakāragahaṇamattam migapo-
third line). takānam tipapurisakesu puriso ti uppannasaññā viya.
Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-
ādi-ākārena upatthahanto tathā sannitthānam viya niccā-
dito sannitthānamattam. Diṭṭhivipallāso pana sabbabala-
vataro: yaṃ yaṃ ārammaṇam yathā yathā upatthāti,
tathā tathā naṃ sassatādivasena 'idam eva saccam mogham
aññaṇ' ti abhinivisanto pavattati. Tattha saññāvipallāso
cittavipallāsaṃsassa kāraṇam, cittavipallāso diṭṭhivipallāsaṃsassa
kāraṇam hoti.

p. 86. (fol. Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum
jāḥ, rev., Dve dhammā cittassa saṃkilesā ti ādim āha.
second line).

p. 87. (fol. jhā, . . . idāni vicaya-hārasampātāṃ dassento yasmā desanā-
obv., third hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-
line). sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavi-
cayamukhena vicaya-hārasampātāṃ dassetum Tattha taṇhā
duvidhā ti ādi āradham.

p. 87. (fol. Tattha so ti adbhigatacatutthajhāno yogī, tatthā ti
jhā, obv., tasmiṃ catutthajhāne adhiṭṭhānabhūte.
first line).

p. 88. (fol. Santato manasikaroti ti aḅgasantatāya pi āramma-
jhā, obv., na-santatāya pi santā ti manasikaroti. Yato yato hi ārup-
last line). pasamāpattim santato manasikaroti, tato tato rūpāvacara-
jhānam avūpasantaṃ hutvā upatthāti, ten' evāha: Tassa
uparimaṃ | pa | saṇṭhahati.

p. 88. (fol. Ettāvata paññāvimutti ti vuttassa arahattaphalassa
jhā, obv., samādhimukhena pubbhāgapatipadam dassetvā idāni
fourth line). arahattaphalasamādhim dassetum So samādhī ti ādi
vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-
bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi
pañcahi paccakkhaṇāñehi attano paccavekkhitabbākāra-
saṅkhātēna pañcavidhena veditabbo.

Appagunāsāvasamādhi viya sasamkhārena sappayoge-
na paccanikadhamme niggayha kilese vāretvā anadhiga-
tattā na sasamkhāraniggayha-vārivāṇo ti.

p.89.(fol.14B,
rev., second
line).

Evam arahattaphalasamādhiṃ vibhāgena dassetvā idāni
tassa pubbhāgapaṭipadam samādhivibhāgena dassetum
So samādhi ti vuttam. Tattha so samādhi ti yo so ara-
hattaphalasamādhissa pubbhāgapaṭipadāyaṃ vutto rūpā-
vacaracatutthajhānasamādhi.

p.89.(fol.14B,
rev., last
line but
one).

Idāni tam samādhiṃ ārammaṇavasena vibhajitvā dass-
tum Dasa kasināyatanāni ti ādi vuttam.

p.89.(fol.14B,
obv., third
line from
bottom).

Yena yenūkārenā ti anabhihjhādisu paccuppannasukha-
tādisu ca ākāresu yena yena ākārena vutto . . .

p.89.(fol.14B,
rev., fourth
line).

So ariyamaggādhigamāya yuttapayutto yogi kālena
samatham samāpajjanavasena kālena vipassanaṃ samma-
sanavasena vadḍhayamāno animittavimokkhamukkhādi-saṅ-
khātā tisso anupassanā brūheti . . . Tisso anupassanā-
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vadḍheti, yasmā pana
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyaṃ atthaṅgikaṃ maggaṃ
bhāvayati ti vuttam.

p.90.(fol.14B,
rev., last
line but
one).

Idāni yesaṃ puggalaṇaṃ yattha-sikkhantānaṃ visesato
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtāni
tiṇi vimokkhamukhāni tehi saddhiṃ tāni dassetum Rāga-
carito ti vuttam. Tattha animittavimokkhamukheṇā
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena
animitto rāgādinam samucchedavimuttiyā vimokkhe ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhaṇa ti vuccati. Adhiccitasikkhāyā ti sam-
ādhismim.

p. 90. (fol.
14B, obv.,
second line).

Paññādhikassa santatisamūhakeccārammaṇādi-ghanavi-
nibbhogena saṅkhāresu atthasūñātā pākātā hoti ti visesato

p. 90. (fol.
14B, obv.,
last line but
one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatthi' eva bhijjanaṃ sammāsamaḥitass' eva pākaṭaṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūra-kārino khantibahulassa uppannaṃ dukkhaṃ aratīṃ ca abhi-bhuyya viharatō saṅkhārānaṃ dukkhataṃ vibhūtā hoti ti dukkhaṇupassanā silappadhānā ti āha: Appapihita | pa | silakkhandho ti.

p. 91. (fol. jhaṭ, rev., fourth line). Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Silakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakim ekacittakkaṇen' eva catūsu saccesu attanā adhigantabbaṃ adhigacchati ti na tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthi ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādinaṃ adhigamanabhāvato mahādhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katābassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampūtaṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubba-bhāgapaṭipadāya bhāvanāvīsesānaṃ bhāvanānisamsānāṃ ca vibhajanavasena nānappakārato vicaya-hūraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo deseti ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvaka-bhāvaṃ ajānantaṃ pi koci evaṃ vadeyya: idaṃ kuntakapiḷlikam¹ jīvitaṃ voropetvā sakalacakkavāḷagabbhe cakkavatti rajjaṃ paṭipajjāhi ti, n'eva so naṃ jīvitaṃ

¹ kuntakippili°

voropeyya, athāpi evaṃ vadeyyuṃ: sace imaṃ na ghātissasi, sīsan te chindissāmā ti, sisam ev'assa chindeyyuṃ, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā p. 93. (fol. 1st line, obv., third line from bottom).

Nanu ca yathā itthilingaṃ evaṃ purisalingaṃ pi Brahmaloḥe n'atthi, tasmā puriso Mahābrahmā siyā ti na vattaḃbaṃ siyā? No na vattaḃbaṃ. Kasmā? Idha purissassa tattha nibbattaṇato. Itthiyo hi idha jhānaṃ bhavetvā kalamkatvā Brahmaṃpārisajjānaṃ sahaḃyataṃ upapajjanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattaḃbo. Samāne pi tattha ubhayalingābhāve purisaṇṭhānā 'va tattha Brahmāno na itthisaṇṭhānā. Tasmā suvuttaṃ etaṃ. p. 93. (fol. 1st line, rev., second line).

Thūnaso ti taṃ khaṇe eva āvajjanasamanantarapaṃ, anodhiso ti odhi-abbhāvato, kiñci anavasesetvā ti attho. p. 94. (fol. 2nd line, rev., fourth line).

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne gāmini. Nibbānassa gamanaṣilā ti attho. Puna tattha-tattha-gāmini sabbatthagāmininapaṭipadānaṃ vibhāgaṃ dassetup Tayo rāsi ti ādi vuttaṃ. p. 95. (fol. 2nd line, rev., last line but one).

Yathā ca idaṃ nānaṃ cakkhuhātu-ādibhedena upādānaṃ dīpanakasaṃkhāralokassa vasena anekadhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupādānaṃ dīpanakasaṃkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasaṃvaka upādānaṃ dīpanakasaṃkhāralokassa' eva nānattaṃ jānanti, taṃ pi ekadesen' eva na nippadesato, anupādānaṃ dīpanakasaṃkhāralokassa pana nānattaṃ na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattapaṃ vannaṇṭhānādi-vasena evarūpaṃ nāma p. 97. (fol. 2nd line, obv., last line but one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pītakam lohitakam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam digham vaṭṭam susaṇṭhānam dusaṇṭhānam maṭṭham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhīpo hoti, atikhīpo ujuko kuṭilo kaṇho nilo odāto hoti ti evaṃ anupādiṃpasamkhāralokassāpi vasena anekadhātu-nānadhātubhāvam jānāti. Sabbaññubuddhānam eva hi etaṃ balam, na aññesaṃ.

p. 98. (fol. vi,
obv., second
line).

Yam lobhavasena dosavasena mohavasena ca kammaṃ karoti ti dasa akusalakammamapathakammaṃ sandhāya vadati. Tam hi samkiliṭṭhatāya kālakan ti kaṇham, apāyesu nibbattāpanato kālakavipākan ti kaṇhaviṇṇakam. Yam saddhāvasena viriyavasena kammaṃ karoti ti dasa kusalakammamapathakammaṃ. Tam hi asamkiliṭṭhattā paṇḍaran ti sukkam, sagge nibbattāpanato paṇḍaravipakattā sukkavipākam. Yam lobhavasena dosavasena ca mohavasena saddhāvasena ca kammaṃ karoti idaṃ kaṇhasukkan ti vomissakakammaṃ. Kaṇhasukkvipākan ti sukhadukkhavipākam, miṣṣakakammaṃ hi katvā akusalavasena tiracchānāyoniyam maṅgalahatthibhāvam upapanno kusaleṇa pavatte sukham anubhavati, kusaleṇa rājakule nibbato pi akusaleṇa dukkham vediyati. Yam viriyavasena paññāvasena ca kammaṃ karoti idaṃ akaṇham asukkam akaṇha-asukkvipākam kamunakkhaya-karan ti catumaggacetanā. Tam hi yadi kaṇham bhavēyya, kaṇhaviṇṇakam dadeyya, yadi sukkam bhavēyya, sukkā-upapattipariyāpannam vipākam dadeyya, ubhayavipākassa pana appaḍānato akaṇha-asukkvipākan ti ayam ettha attho.

p. 98. (fol. vi,
rev., fourth
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisāṅkhārānam abhinibbijjhanato abhinibbidhāsāṅkhātānam ariyamaggam adhigantun na ca bhabbo.

Taṃ Bhagavā na ovaḍaṭṭi ti taṃ vipakāvaranena nivutaṃ puggalaṃ Bhagavā saccapaṭivedhiyaṃ purakkhatvā¹ na ovaḍaṭṭi, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ deseti eva Ajātasattu-ādinā² viya.

p. 99. (fol. 5i,
rev., fourth
line).

Evam kilesantarāyamiṣṣakaṃ kammanantarāyaṃ dassetvā idāni amiṣṣakaṃ kammanantarāyaṃ dassetuṃ Imassa ca puggalassā ti ādi vuttaṃ.

p. 99. (fol. 5i,
rev., last
line but
one).

Sabbesaṃ ti imasmiṃ phalaniddese³ vuttānaṃ sabbe sam kammānaṃ.

p. 99. (fol. 5i,
rev., last
line).

Anantaraphalaniddese vuttakammasamādhānapaden' eva jhānādmi saṃgahetvā dassetuṃ Tathā samādinnaṃ kammanānaṃ ti ādi vuttaṃ . . . Tattha tathā samādinnaṃ ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatiṃ sukhavipākaṃ ti evam-āḍipakārehi samādinneru kammesu saṃkilesa ti paṭipakkhadhammavasena kilīṭṭhabhāvo . . . Evam saṃkilissati ti ādisu ayaṃ attho:—Iminā ākārena jhānādi-saṃkilissati vodayati vuṭṭhahati ti jānanaññaṃ Bhagavato anūvaraṇaññaṃ, na tassa āvaraṇaṃ atthi ti.

p. 99. (fol. 5u,
obv., fourth
line from
bottom).

Ekādasā ti rūpi rūpāni passati ti ādinā aṭṭhannaṃ tiṇṇaṃ ca suññata-vimokkhādināṃ vasena vuttaṃ. Aṭṭhā ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu eva nirodhasamāpattiṃ ṭhapetvā satta. Tayo ti suttanta-pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-dhammapariyāyena animitta-vimokkhassāsambhavato avasesā dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-bhanavasena paccanikadhammehi vimuccanato ārammaṇe adhimuccanato ca vimokkho. Nirodhasamāpatti pana

p. 100. (fol.
iu, rev.,
second
line).

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkura-vatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala°

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viseso veditabbo.

p. 100. (fol.
nū, obv.,
second
line).

Kukkuṭaṃ vuccati ajaññā jigucchana mukhena tapparamatā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya jhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyaṃ vā jhānaṃ nibbattetvā alam ettāvata ti samkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Taṃ samañgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalavapaccattikattā visesabhāgiyatābhāvato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti daṭṭhabbaṃ.

p. 100. (fol.
nū, obv.,
fifth line).

Visesabhāgiyo samādhī ti paguṇehi paṭhamajhānādīhi vuṭṭhitassa saññāmanasikārānaṃ dutiya jhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavuttānaṃ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paṇavajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol.
nū, obv.,
last line
but one).

Tass' eva samādhissū ti tassa antaraphalaniddese jhānādi pariyañāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol.
ie, obv.,
first line).

Tattha . . . imāya mudumajjhaticckhabhedāya anusāsaniyā, evaṃ-dhātuko ti hinādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayaṃ c'assa āsayo ti imassa puggalassa ayaṃ sassatucchedapakāro yathūbhūtañāṇānulanoma-khantipakāro vā āsayo. Idaṃ hi catubbidham āsayaṃ ti: — Ettha sattā vasanti ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayaṃ jānanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammassa kataññāṇānaṃ ca appavattikkhāne pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādh-

mutto ti nekkhamam sevantam yeva jānāti. Byāpādam abyāpādam thīnamiddham ūlokasaññam sevantam yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsāyo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchiṇṇo ki-
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
 hattamaggena savāsanaṃ sabbe āsavā khepitā, tadā Bhaga-
 vatā sabbāññutaññāṇaṃ adbhigataṃ nāma, tasmā yaṃ
 sabbāññutappattā ti ādi vuttaṃ. Ayaṃ tāv' ettha ācari-
 yānaṃ samānattakathā. Paravādi panāha: dasabalaññāṇaṃ
 nāma pati-ekkaṃ n'atthi, yasmā sabbāññutā pattā viditā
 sabbadhammā ti vuttaṃ, tasmā sabbāññutaññāṇass' evāyaṃ
 pabbhedo ti. Taṃ na tathā daṭṭhabbaṃ. Aññaṃ eva hi
 dasabalaññāṇaṃ, aññaṃ sabbāññutaññāṇaṃ. Dasabalaññāṇaṃ
 hi sakasakakiccaṃ eva jānāti, sabbāññutaññāṇaṃ taṃ pi
 tato avasesaṃ pi jānāti. Dasabalaññāṇesu hi paṭhamāṃ
 kīraṇakīraṇaṃ eva jānāti, dutiyaṃ kamma-paricchedaṃ
 eva, tatiyaṃ dhātunānuttakaraṇaṃ eva, catutthaṃ ajjhā-
 sayādhimuttim eva, pañcamaṃ kammavipākantaram eva,
 chaṭṭhaṃ jhānādihi saddhimaṃ tesāṃ samkilesādim eva,
 sattamaṃ indriyāṇaṃ tikkhamudubbhāvaṃ eva, aṭṭhaṃ
 pubbenivuttahakhandhasantatiṃ eva, navamaṃ sattānaṃ
 cutupapātaṃ eva, dasamaṃ saccaparicchedakaṃ eva.
 Sabbāññutaññāṇaṃ pana etehi jānitaḥ ca tato uttariṃ
 ca pajānāti. Etesaṃ pana kiccaṃ sabbāṃ na karoti, taṃ
 hi jhānaṃ hutvā appetuṃ na sakkoti, iddhi hutvā vikubbhi-
 tuṃ na sakkoti, maggo hutvā kilese khetuṃ na sakkoti.
 Api ca paravādi evaṃ pucchitaḥ: — Dasabalaññāṇaṃ
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ
 lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiyā satta savitakka-
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
 ti. Āsavakkhayaññāṇaṃ siyā savitakkasavicāraṃ siyā avi-
 takka-avicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-
 pāṭiyā satta kāmāvacārāni, tato dve rūpāvacārāni, avasāne
 ekaṃ lokuttaraṃ ti vakkhati. Sabbāññutaññāṇaṃ pana

p. 103. (fol.
 nau, obv.,
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyaṃ evā ti
niṭṭham ettha gantabbam.

p. 105. (fol. Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
Lāh, obv., duggatiyo jahatī ti attho, suttamhi vuttam: satiyā cittaṃ
second line). rakkhitabban ti desanānusanandhidassanam¹.

p. 106. (fol. Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya
Lāh, rev., (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
last line but one). niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. Tattha yaṃ saccāgamanān ti yaṃ saccato aviparitato
obv., last visayassa āgamanam adhigamo ti attho. Yaṃ paccāgamanān
line but ti pi pāṭho. Tassa yaṃ paṭipatīvisayassa āgamanam, tan
one). tam visayādhigamo ti attho.

p. 110. (fol. Kāmasukhallikānuyogan ti kāmasukhassa alliya-
ṭau, obv., napayogam kāmesu pātabyatam.
fourth line).

p. 110. (fol. Ugghātanigghātan ti uccāvacabhāvam.
ṭau, rev., fifth line).

p. 110. (f. ṭau, Roganigghātakan ti rogadhūpasamanam.
rev., fourth l. fr. bottom).

p. 111. (fol. Ayaṃ vuccati visativatthukā sakkāyaditthi ti
ṭau, obv., ayam pañcasu upādānakkhandhesu ek'ekasmiṃ catunnam
fourth line). catunnam gāhānam vasena visativatthukā sati vijjamāne
khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha
ditthi ti sakkāyaditthi.

p. 111. (fol. Lokuttarasammāditthi ti paṭhamamagge sammā-
ṭau, obv., ditthi. Anvāyikā ti sammāditthiyā anugāmino. Yadā
fifth line). sammāditthi sakkāyaditthiyā pajāmanavasena pavattā, tadā
tassā anugunabhāvena pavattamānakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādinō ti ime rū-
pādi ke pañcakkhandhe attato upagacchantā rūpādinam
aniccabhāvato ucchiḥḥati attā vinassati parammarapā ti
evaṃ abhinivisanato ucchedavādinō ti vuccanti. Ime
vuccanti sassatavādinō ti ime rūpavantam vā attānan
ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-
tavādinō ti vuccanti.

p. 111. (fol.
1ap, obv.,
last line).

Vitthārato dvāsaṭṭhi diṭṭhigatāni ti uccheda-sassa-
tadassanam vitthārena. Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi-
gatāni (cf. D. I, p. 12 sqq.).¹

p. 112. (fol.
1ap, rev.,
fourth line).

Tecattālisam bodhipakkhiyā dhammā ti anicca-
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā
nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo atthaṅgiko
maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evaṃ
vipassanāvasena paṭipakkham dassetvā puna samathavasena
dassetum Atṭha vimokkhā dasa ca kaṣiṇāyatanāni ti vuttam.

p. 112. (fol.
1ap, rev.,
fifth line).

Anādi anidhanappavattan ti purimāya koṭiyā abhā-
vato anādi, asati paṭipakkhādhigame santānavasena anu-
pacchedena pavattanato anidhanappavattam.

p. 112. (fol.
1ap, rev.,
last line but
one).

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

p. 112. (f. 1ab,
obv., third l.
fr. bottom).

Catukkamaggan ti paṭipadā-catukkam, paṭipadā hi
maggo ti. Atha vā catukkamaggan ti nandiyāvattassa
catuddisāsamkhātam maggam, tā pana catasso disālocana-
naye āgamiṣanti. Kim attham puna catukkamaggam

p. 113. (fol.
1ab, rev.,
fourth line
from
bottom).

¹ For a summary of these sixty-two heresies, see S.B.E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasaṃgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhībhūtesu vasati ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol.
tāp, rev.,
last line).

Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmī ti
ayam taṇhā-vijjānam vasena sampkilesapakkhe dvidisā,
samatha-vipassanānam vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samutṭhānatāya
bhūmī ti.

p. 113. (fol.
tha, obv.,
first line)

Evam nandiyāvattassa nayassa bhūmim niddisitvā idāni
tassa disābhūta-dhamme niddisantena yasmā c'assa disā-
bhūta-dhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyakaraṇesu hi ye kusalākusalā ti disālocana-
lakkhaṇam ekadesena paccāmasitvā Te duvidhena upa-
rikkhitabbā ti ādi āraddham. Tattha te ti disābhūta-
dhammā. Duvidhenā ti ime sampkilesadhammā ime
vodānadhammā ti . . . Tam dasseti lokavaṭṭānusārī ca lo-
kavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattati ti loka-
vaṭṭānusārī, sampkilesadhammo ti attho. Lokassa lokato vā
vivaṭṭam nibbānam, tam anusarati² anulomanavasena
gacchati ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol.
tha, rev.,
third line
fr. bottom).

Idāni dasavatthukam kilesapuñjam taṇhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol.
thi, obv.,
second line).

Yasmā pana kilesā kusalappavattim nivāretvā cittam
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-
vānam uppattihetu honti, tasmā anusayato vā pariyutṭhā-
nato vā ti vuttam.

p. 116. (fol.
thi, rev.,
fifth line).

Nandūpasecanenā ti lobhasahagatassa sampayuttānan
ti sahaajātakotiya itarassa upanissayakotiya upasecanan ti
nandūpasecanam, tena nandūpasecanena. Kena pana tam
nandūpasecanan ti āha: rāgasallena nandūpasecanena

¹ 'otthanan.

² anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāpenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āraddham. ^{thī, obv.,}
third line
fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.
lokasaṃkhātavattānusārino dhammā te-lokadhātutāvattato ^{thī, rev.,}
last line but
one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- ^{thū, obv.,}
pasamā cattāro acchariyā abbhutadhammā, saccādhittā- first line).

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha imā catasso disā ti ādi vuttam. ^{thū, obv.,}
second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādisu p. 122. (fol.
yena yassa puggalassa vodānam tam vibhajitvā dassetum ^{thū, obv.,}
third line).

Yadi pi tisu vimokkhamukhesu idaṃ nāma vimokkha- p. 123. (fol.
mukham imāya eva paṭipadāya ijjhatī ti niyamo n'atthi, ^{thū, obv.,}
fourth line).

p. 124. (fol. *tesaṃ vikkīḷitan ti tesaṃ asantāsanajavaparakkamādi-*
 3rd, obv., *visesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ*
 third line *buddhasāvakaṇaṃ ca vikkīḷitaṃ vihāraṇaṃ, yad idaṃ*
 from *āhārādi-kilesavatthusamatikkamanamukhena saparasantāne*
 bottom). *paṭipadādi-sampādanā, idāni āhārādimaṃ paṭipadādihi yena*
samatikkamanam, taṃ nesaṃ paṭipakkhabhāvaṃ dassento
Cattāro āhārā, tesaṃ paṭipakkho catasso paṭipadā ti
ādim āha.

p. 124. (fol. *Tesaṃ vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma*
 3rd, rev., *bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā sa-*
 second line). *cchikātābbānaṃ phalanibbānaṃ sacchikiriyā ca, tathā*
pahātābbassa dasavatthukassa kilesapuñjassa tadanāgādi-
vasena pahānaṃ byantikiriyā¹ anavasesanan ti, idāni taṃ
samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipari-
yāsānadhiṭṭhānaṃ ti āha.

p. 124. (fol. *Idāni ugghaṭitaññū-ādi puggalattayavasena tipukkhalā-*
 3rd, rev., *nayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ*
 last line but *aññamaññānupavesassa icchitattā sīhavikkīḷita-nayato ti-*
 one). *pukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro*
puggale sīhavikkīḷita-nayassa bhūmiṃ niddisitivā tato eva
ugghaṭitaññū-ādi-puggalattaye niddhāretuṃ tattha Ye²
dukkhāya paṭipadāyā ti ādi āradham.

p. 125. (fol. *Tattha Yo sādharāṇāyā ti dukkhā-paṭipadāya khip-*
 3rd, obv., *pābhīññāya sukhā-paṭipadāya dandābhīññāya ca niyyāti*
 second line). *ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa*
sambhavati ti? Na yidaṃ eva dāṭṭhabbaṃ: ekassa pugga-
lassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu
pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ
vipañcitaññū ti. Ayaṃ ettha adhippāyo. Yasmā pana
Atṭhasālīniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ
calati ti vuttaṃ³, tasmā ekassa pi puggalassa jhānantara-
maggantaresu paṭipadābhedo icchito vā ti.

¹ °kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattamaṃ. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattamaṃ paṭhamanayanantaram tatiyanayo tatiyanayanantaraṃ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanattamaṃ ante Taṇhā ca avijjā ca ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīpi honti, tīpi hutvā dve honti ti vuttaṃ. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīpi honti, tīpi hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tiṇṇaṃ atthanayūnaṃ aññamaññaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca attilo Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhicarito pana mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti... Tathāyaṃ pāli: tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhi, na ca tesam kāmasukhe anu-sayā samūhata, te attakilamathanuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī 'kamehi n'atthi attho' ti...

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādinī cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyā ca vāsānābhāgiyā ca saṃkilesabhāgiyā ca nibbedhabhāgiyā ca saṃkilesabhāgiyā ca asekhabhāgiyā ca vāsānābhāgiyā ca nibbedhabhāgiyā ca ti evaṃ padanatarasamyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsānā-

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ ca ti evaṃ sādharāṇāni katāni purimāni attha imāni attha ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve duka dve tikā dve catukkā ca pāliyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnēhi navavidhaṃ suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi saṃkilesabhāgiyādīhi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātam suttam bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādibhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayam gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti daṭṭhabbā.

p. 133. (fol. Kokālikam hi miyamānam ovaḍantena āyasmatā Mahā-
(al, rev., moggallānena bhāsita imā gāthā ti' ... Vibhūtā ti viga-
third line tabhūtā akalikavādi ... bhūnahū ti bhūtihanaka attano
from buddhivinasaka. Purisantā ti purisādhama. Kalī ti
bottom). alakkhipurisa.

p. 133. (fol 40, Sambādhabyūhaṇ ti byūhā vuccanti anibbiddhā
obv., fourth racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-
line).

I cannot trace these verses in the printed Piṭaka texts.

bādhā byūhākā, etthā ti sambādhabyūham. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 137. (fol. rakkhitaḥḥo hoti. Tathā karonto hi sāmī dubbhaḥḥo eso ^{4au, rev.,} fourth line) ti niggahetabho hoti.

Pañham puṭṭho (sic!) viyākāsi Sakkassa iti me p. 140. (fol. sutan ti yathā Bhagavā pañham puṭṭho Sakkassa byākāsi, ^{4au, rev.,} second line) evam mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutam tam Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattim anupa- p. 141. (fol. gantvā. ^{4am, rev.,} fourth line fr. bottom).

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol. dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca- ^{4āh, obv.,} last line) dhammā.

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 146. (fol. yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā ^{4āh, rev.,} last line) abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram sugandhabhojanam pariyesantassa uñchanam ñātuñchanam nāma, gharapaṭipāṭiyā pana dvāre tñitena laddhasamissa-kabhojanam aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omatṭho, ummatṭho, matṭho, vimatṭho. p. 146. (fol. Tattha upari tñatvā adhomukham dinnapahāro omatṭho ^{4āh, obv.,} fourth line nāma, adho tñatvā uddhamukham dinnapahāro ummatṭho ^{from} nāma, aggalasuci viya vinivijjhivā kato matṭho nāma, seso ^{bottom).} sabbo pi vimatṭho nāma. Imasmim pana tñāne omatṭho gahito, so hi sabbadārūno duruddharapasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitam anikkhamitvā vaṇamukham pariyananditvā tiṭṭhati, pubbalohitam niharitukāme ti mañcena saddhim bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattam vā dukkhaṃ
pāpuṇāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāyā catutthamaggasampayuttāya samucchadaviratiyā virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhumma-vacanāṃ hoti. Sagāthakavagge¹ kāmasaññāsū ti pāṭho.

p. 147. (fol. 4th, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socatī ti, Dhammapāla says: — Gātham avasesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate paññaṃ ti ādinā puṭṭhena Bhagavatā bhāsitaṃ ti.

p. 147. (fol. 4th, obv., third line). Kumārakā dhaṅkam iv'ossajanti ti yathā kumārakā kīlāntā kākaṃ suttena pāde bandhivā ossajanti khipenti, evaṃ kusalamanaṃ akusalavitakkā kuto samuṭṭhāya ossajanti ti pucchā.

p. 149. (fol. 4th, rev., last line but one). Samkaro² tihi mittakaraṇa-laṅjadāna-balarāsisaṃkaḍḍha-nānaṃ nāmaṃ.

p. 155. (fol. 4th, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmhi sa-ūmiṃ, kilesāvaṭṭhehi sāvaṭṭaṃ, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvaṭṭaṃ, mānugānavasena sagahaṃ sarakkhasaṃ.

p. 158. (fol. 4th, rev., first line). Rogam (sic!) vadati attano ti taṃ taṃ attanā phutṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hoti' ti ādinā vilapanto vadati.

p. 157. (fol. 4th, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññaṃ aññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti.

² The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe
 nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti
 kālakaṃ dasavidhaṃ dussiladhammaṃ pasavati karoti, so
 taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ
 ti ayaṃ pubbe pi puññānaṃ akatattā nicakule nibbatto
 'idāni puññaṃ karissāmi' ti puññasāṅkhataṃ sukkaṃ
 paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati.
 Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace
 kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-
 vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ
 asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhi-
 ppettaṃ. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma.
 Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti
 sukke uce kule jāto. Sesam vuttanayen' eva veditabbaṃ.
 Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho
 heṭṭhā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol.
 ghau, rev.,
 third line
 from
 bottom).

Evam soḷasavidhena sāsanapaṭṭhānaṃ nānāsuttehi udā-
 haraṇavasena vibhajitvā idāni aṭṭhavisatividhena sāsa-
 na-
 paṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūla-
 padehi saṃgahito na imassāpi tehi asaṃgahito padeso
 atthi, tasmā mūlapadaṃ vibhajitabbatañ ca dassetum tattha
 Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapa-
 dāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā
 thavo cā ti aṭṭhavisatividhaṃ sāsanapaṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (fol.
 dhaṃ, rev.,
 third line).

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā
 thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccatī ti pariṇa-
 mati. Idaṃ vuttaṃ hoti¹: — Yathā dhenuyā thanato
 nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na
 pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasama-
 yogato pana parato kālantarena pakatiṃ jahati dadhibhā-
 vaṃ pāpuṇāti, evam eva² pāpakammaṃ pi kiriyaṃ khaṇe
 yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ saha-
 vaṭṭhānaṃ siyā, na koci pāpakammaṃ kātum visaheyya.

p. 161. (fol.
 dhāp, obv.,
 first line).

¹ See Dh. A. p. 261, but do not overlook the diversity
 between the two sources.

² evam.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva tam te rakkhanti tesam bheda apāyesu nibbattāpanavasena vipaccanti.

p. 178. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādinnaṃ silavatādisaṅkhātapaṃ sikkhapaṃ sārato gahetvā ʔhitā. Tenāha: Silapa vatapaṃ jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomaṃ ti oramaṃti, taṃ silapaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ vatapaṃ, jivitaṃ ti ājīva, brahmacariyaṃ ti methunā virati, upaṭṭhānasārā ti etesaṃ silādinapaṃ anuṭṭhānasārā. Etehi evaṃ saṃsārasuddhi ti tāni sārato gahetvā ʔhitā ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loka cā ti oliyanataṃ hābhiniavesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loka¹ cā ti avatidhāvanābhiniavesavasena atikkamaṃti.

p. 186. (fol. 7au, obv., third line). Maggo c'anekāyatanapaṃ (sic) pavutto ti atṭhatipaṃ sārappaṇavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhita hutvā ayaṃ janatā dvāsatṭhidiṭṭhiyo aggahesi ti vadati.

p. 188. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi rāgādihi kilesehi sabbatitṭhiyavādehi aparikkhato.

p. 188. (fol. 7āb, obv., first line). Nirūpadāho ti rāgapariṭṭhādihi anupadāho.

p. 189. (fol. 7āb, obv., fifth line). Maggassa hi: —

Maggo pantho patho pajjo añjasapaṃ vaṭumaṇapaṃ nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189. (fol. 7āb, rev., third line from bottom). Evaṃ duvidhapaṃ pi sāsanaṇaṭṭhānaṃ nānāsuttapaṇāni udāharantaṇa vibhajitvā idāni saṃkilesabhāgiyādihi saṃsandetvā dassetupaṃ puna Lokiyaṃ suttaṃ ti ādi āradhapaṃ.

¹ lokā.

Evam lokiyatikassa samkilesabhāgiyādihi catūhi padehi p. 189. (fol. 1a, obv., second line).
 samsandanam dassetvā iminā nayena sesatikānam sesapa-
 dānā ca samsandanam suviññeyyan ti tam anuddharitvā
 samkilesabhāgiyādīnam sammatikkamanam dassetum Vā-
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandetvā dassetum Lokuttaran p. 189. (fol. 1a, obv., last line).
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ar- p. 189. (fol. 1a, rev., first line).
 hattam pāpunāti, ayam ekabījī nāma . . . so ekam yeva
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,
 ayam vuccati puggalo ekabījī ti. Yo pana dve vā tīni
 vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,
 ayam kolampkolo nāma . . . Yo pana satta bhava sam-
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-
 ramo nāma . . . Yo saddham dhuram katvā sotāpatti-
 maggam nibbatteti, so maggakkhane saddhānusari nāma
 hoti . . . Yo pana pañnam dhuram katvā sotāpattimaggam
 nibbatteti, so maggakkhane dhammānusari nāma.

Yo Avihādīsu tattha tattha āyuvemajjham apatvā pari- p. 190. (fol. 1a, rev., third line).
 nibbāyati, ayam antarāparinibbāyī, yo pana āyuve-
 majjham atikkamitvā arahattam pāpunāti, ayam upahacca-
 parinibbāyī, tathā Avihādīsu upapanno asaṅkhārena
 appayogena arahattam adhigacchati, ayam asaṅkhāra-
 parinibbāyī, yo pana asaṅkhārena sampayogena ara-
 hattam adhigacchati, ayam asaṅkhāraparinibbāyī,
 uddham uparūpari Brahmaloce upapatti soto etassā ti
 uddhamso, paṭisandhivasena akaniṭṭhe gacchati ti
 akaniṭṭhagāmi . . .

. . . ubhohi bhāgehi rūpakāya-nāmakāyasāṅkhātato p. 190. (fol. 1a, obv., third line).
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma.
 Samasīsina ti ettha tividho samasīsi: iriyāpathasamasīsi,
 rogasamasīsi, jivitasamasīsi ti. Tatra yo thānādīsu iriyā-
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayaṃ iriyāpathasamasīsi nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasīsi nāma. Palibodhasisam taphā, bandhanasisam māno, parāmāsisam dīṭṭhi, vikkhepasīsam uddhaccaṃ, kilesasisam avijjā, adhimokkhasisam saddhā, paggalasisam viriyam, upaṭṭhānasisam sati, avikkhepasīsam samādhi, dassanasisam paññā, pavattasisam jvitindriyaṃ, gocarasīsam vimokkho, saṅkhārasīsam nirodho ti terasasu sīsesu kilesasisam avijjā arahattamaggo pariyādiyati, pavattasisam jvitindriyaṃ cuticittaṃ pariyādiyati. Tattha avijjā-pariyādāyakam cittaṃ jvitindriyaṃ pariyādātum na sakkoti, jvitindriyapariyādāyakam avijjā pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakam cittaṃ, aññaṃ jvitindriyapariyādāyakam. Yassa c'etaṃ sīsadavayaṃ samaṃ pariyādānam gacchati, so jvitasamasīsi nāma. Kathaṃ pan' idaṃ samaṃ hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmiimagge pañca, anāgāmiimagge pañca, arahattamagge cattāri ti ekūnavasītime paccavekkhaṇānāṃ patitṭhāya bhavaṅgaṃ otarivā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puggalo jvitasamasīsi ti vuccati.

p.181. (fol. ff.
rev., third
line from
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p.192. (fol. tu,
obv., second
line).

Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññanāññaṃ saṃsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattādhitṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatṭhā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretuṃ ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnaṃ ca viṣuṃ viṣuṃ saggabbhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi saṃsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikaṃ suttam kiñci sampkilesa-
bhāgiyaṃ kiñci vasaṇābhāgiyaṃ. Tathā lokuttaram suttam
kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi
es' eva nayo. Evaṃ solasavidhe paṭṭhāne aṭṭhavisatividham
paṭṭhānam pakkipitvā aṭṭhavisatividhe ca paṭṭhāne so-
lāsavidham pakkipitvā yathārahaṃ dukatikāḍibhedena sam-
bhavato paṭṭhānavibhāgo veditaḥbo. So ca kho tisu
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana
tāni tāni suttapadāni udāharāṇavasena niddhāretvā imasmiṃ
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
samvannaṃ, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na taṃ vitthārayimhā. Ten' eva hi
pāliyaṃ aññamaññāsamsaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvatā ca.

Hārena ye ca paṭṭhāne suvidūṇaṃ vinicchayaṃ
vibhajanto navaṅgassa sāsanaṃ' atthavannaṃ (1)

Nettipakaraṇaṃ dhiro gaṇubhiraṃ nipuṇā ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvataratṭhāne paṭṭane¹ Nāgasavhaye¹
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitattham yātassa āradhā atthavannaṃ
udāharāṇasuttānaṃ lakkhaṇānaṃ ca sabbaso (4)

Attham pakāsayanti sā anākulavinicchayā
samattā sattavisāya pāliyā bhāṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhiḡatam mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya silādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgiṇo. (7)

Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ
tasmim sagāravā niccam hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokaṃ dhammen' eva pasāsatū ti. (9)

Badaratitthavilhāre vāsinaṃ ācariya-Dhammapālena katā
Nettipakaraṇassa atthasamvannaṃ samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manosetthā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyinī ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattānena viññāṇakkhandhaṃ deseti, āyatanavavattānena manāyatanam, dhātuvavattānena viññāṇadhātum, indriyavavattānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamulāni, akusalānam akusalamulāni.

Sādhīpatikānaṃ adhipati, sabbacittuppadānaṃ indriyāni.

Api ca imasmim sutte mano adhippeto. Yathā balagassa rājā pubbaṅgamo, evaṃ eva^{*} dhammānam mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsāchandena mano pubbaṅgamam.

Manosetthā ti maṇo tesam dhammānam settham viṣiṭṭham uttamam pavaram mūlam pamukham pāmokkham. Tena vuccati: manosetthā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, maṇo tesam paccayo. Tena vuccati: manomayā ti.

^{*} evam.

Te pana dhammā chandasamudānitā anāvilasaṅkappasa-muṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pasannenā ti.

Idaṃ manokammaṃ bhāsati vā ti vacīkammaṃ karoti vā ti kāyakammaṃ, iti dasa kusalakammāpathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāṇo, taṃ puggalaṃ. Sukhaṃ ti duvidhaṃ sukhāṃ: kāyikaṃ cetasikaṃ ca. Anveti ti anugacchati.

Idh' assu puriso appalīnānusayo saṃyojanīyesu dhammesu assādaṃ anupassati. So saṃyojanīyesu dhammesu assādaṃ anupassanto yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ patthento pasādaniyavattusmiṃ cittaṃ pasādeti saddahati okappeti. So pasannacitto tividhaṃ puññakriyāvattuṃ anutiṭṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ manasā. So tassa vipākaṃ paccamubhoti diṭṭhe 'va dhamme upapajje vā apare vā pariyāye. Iti kho paṇ' assa avijjā-paccayā saṅkhārā, saṅkhārāpaccayā viññāṇaṃ, viññāṇāpaccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanaṃ, salāyatanaṃpaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.

Evam santam taṃ sukham anveti.

Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ. Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccaṃ.

Tesam pariññāya pahānāya Bhagavā dhammaṃ deseti, dukkhassa pariññāya samudayassa pahānāya.

Yena pariñānāti, yena pajahati, yaṃ maggo, yattha ca maggo pavattati, yaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukheṇāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anayo phalaṃ, manasā pasannena kāyavacī-samīhā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacīkammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āpatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Itthābhāvato nissatta-nijjivattṛhena dhammā.

Gāmesu gāmaṇi viya padhānatṛhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātā-dipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacīviññattivipphārato tathā sādīyanato ca bhāsati, copana-kāyavipphārato tathā sādīyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātābhāvato itthābhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātā-dipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samutṭhānānaṃ kāyavacīkammānaṃ kusala-bhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānaṃ, silaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-nāpadassanā yojetabbam.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādinam manasā ekalakkhaṇatā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādinam manasā ekalakkhaṇatā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacikammānaṃ anavajjabhāvalakkhaṇam, evaṃ cittassa sati-ādisamannā-gamo pi nesam anavajjabhāvalakkhaṇam yonisomanasikārasamuṭṭhā-nabhāvena ekalakkhaṇatā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtaṃ manāpiyarūpādinam anugamo vutto hoti. Tesam pi kamma-paccayatāya ekalakkhaṇatā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Maṇo ti ādinam padānam nibbacaṇam niruttam.

Taṃ padaṭṭhaniddesavasena veditabbam, padaṭṭho ca vuttanayena suviññeyyo 'va.

Ye sukheṇa attlikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānam. Chādvarādhipatirājā-cittanuparivattino dhammā. Cittassa eka-dhammassa sabbe 'va vasam anvagū ti evam-ādisamāna-yana imassā desanāya samsandanā desanānusandhi. Padānusandhaya pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tīpi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asamucchinnā purimanippannā avijjā bhavatanhā, ayaṃ samudayo, yattha tesam pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gahetabbam.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchādiṭṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittaṇa abhūtaguṇābhittavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vāhato padaṃ anveti. Iti hi¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṇ ce vacīkammaṃ kāyakammaṇi ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ pañāyaṃ pasādo datṭhabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchādhiṃokkha ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkha.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanam manindriyaṃ manoviññāṇaṃ manoviññāpadhātū ti pariyāyavacanam.

Pubbaṅgamā pure cārino ti pariyāyavacanam.

Dhammā attabhāvā² ti pariyāyavacanam.

Seṭṭhaṃ paṭṭhānaṃ pavaraṇa ti pariyāyavacanam.

¹ ito

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanāṃ.

Pasannena saddahantena okappentenā ti pariyāyavacanāṃ.
Sukhaṃ sūtaṃ vedayitaṃ ti pariyāyavacanāṃ.

Anveti anugacchati anubandhati ti pariyāyavacanāṃ.

Ayaṃ vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbāṅgamā ti.

Ayaṃ manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammaṃ pathapaññatti.

Manosetthā ti padhānapaññatti.

Manomayā ti sahaṃjātapaññatti.

Pasannena ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammanānaṃ nikkhepapaññatti.

Tato naṃ sukhaṃ anveti ti kammaṃ phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayaṃ paññatti-hārasampāto.

12. Tattha katamo otaṇṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacīviññattiyo, tāsaṃ nissayo cattāro mahābhūtā ti rūpakkhando ti.

Ayaṃ khandhehi otaṇṇa.

Mano ti abhisankhāraviññāṇaṃ ti manogahaṇaṃ avijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇaṃ, samudayo hoti ti.

Ayaṃ paṭiccasamuppādena otaṇṇa ti.

Ayaṃ otaṇṇo-hārasampāto.

13. Tattha katamo soḍhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhiṃ na ārambhasuddhi².

Manopubbāṅgamā ti padasuddhiṃ, na ārambhasuddhi².

Tathā dhammā ti yāva sukhaṃ ti padasuddhiṃ, na ārambhasuddhi².

¹ ārabho.

² ārabha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi¹ cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattaṃ.

Manasū ce pasannenā ti vemattatā.

Tathā manasū ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasū ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhataṇ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavaḥetubhūto pi vaḍḍhihetubhūto vā ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātābbaṃ: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa ñāṇasampayut-tassa alobho adoso amoho ti tayo sampayuttā hetū, ñāṇa-vippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādināṃ iṭṭhāraṇṇapādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddhey-yavatthukusalābhisaṃkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividaṃ: dānamayaṃ, silamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, silamayassa

¹ ārabha°

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ.
Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti
suttam vitthāretabbaṃ.

Kusalacittaṃ sukhassa iṭṭhavipākassa padaṭṭhānaṃ, yo-
nisomanasikāro kusalassa cittaṃ padaṭṭhānaṃ, yoniso hi
manasikaronto kusalacittaṃ adhiṭṭhāti kusalacittaṃ bhā-
veti. So anuppannaṃ pāpakānaṃ akusalānaṃ dhammā-
naṃ anuppādāya chandaṃ janeti, uppannaṃ kusalānaṃ
dhammānaṃ | pa | padahati. Tass' evaṃ catūsu samma-
padhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo
aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati
kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-
kriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyati ti sila-
mayapūññakriyavatthu vuttaṃ. Kusalo ca jahāti pāpakaṃ
ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena
bhāvanāmayayaṃ puññakriyavatthu vuttaṃ. Rāgadosamo-
hakkhayā sa nibbuto ti anupāda-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ.
Saṃyamato veraṃ na cīyati ti adoso kusalamūlaṃ. Kusalo
ca jahāti pāpakaṃ ti amoho kusalamūlaṃ. Rāgadosa-
mohakkhayā sa nibbuto ti tesāṃ nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhā-
naṃ. Saṃyamato veraṃ na cīyati ti samādhikkhandhassa
padaṭṭhānaṃ. Kusalo ca jahāti pāpakaṃ ti paññakkhan-
dhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, sīlena majjhi-
mānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalaṃ vuttaṃ.

Tathā dadato puññaṃ | pa | na cīyati ti lokiyakusala-mūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttaraku-salamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttaṃ.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipaṭipadā vuttaṃ. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamo-hakkhayā sa nibbuto asekkhavimutti vuttaṃ.

Dadato | pa | na cīyati ti dānakathaṃ, silakathaṃ, sagga-kathaṃ, lokiyānaṃ dhammānaṃ desanaṃ āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhiṃ sām-ukkamsikaṃ dhammadesanaṃ āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalaṃ āha.

Dadato puññaṃ pavaḍḍhati ti dhammadānaṃ āmisadā-naṃ ca vadati. Samyamato veraṃ na cīyati ti pāṇātipātā veramaṇiyā sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasamyamena sīle paṭiṭṭhito cittaṃ samyameti, tassa samatho pāripūriṃ gacchati. Eso samathe ṭhito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgaṃ jahāti dosaṃ jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādinaṃ parikkhayā dve pi vimuttiyo adhigacchati ti. Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dibbā ca pañ-cupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccaṃ.

Tattha kāraṇabhāvena purima-purimanippannā tanhā samudayo ariyasaccan ti assādo ca ādnavo, sabbassa purimehi dvihi paḍehi niddeso.

Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesū ca anupādisesū ca. Idam nissaraṇam, phalāḍini pana yathārahaṃ veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍhati¹ ti iminā paṭhamena padena tividham pi dānamayaṃ sīlamayaṃ bhāvanāmayam puñña-kriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veraṃ na ciyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppādo aññāṇanīrodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yutti.

Sīlasamyame ṭhito ubhayaṃ paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamoheṣu sabbaso parikkhīṇesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaḍḍhati ti cāgādhītṭhānassa pada-ṭṭhānam, samyamato veraṃ na ciyati ti saccādhītṭhānassa padaṭṭhānam, kusalo ca jahāti ti pāpakan ti paññadhītṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhītṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāno-hārasampāto.

¹ vaddhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyam samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakḥhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-yaḍayo dassitā ti veditabbā. Verānuppādanalakḥhaṇena ekalakḥhaṇattā. Veram na ciyati ti etena hiri-ottappa-apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena ekalakḥhaṇattā. Tathā ahiṛikānottappādayo anajjhettabbabhāvena ekalakḥhaṇattā. Kusalo ti etena kosalladīpanena sammāsāṅkappādayo dassitā. Maggaṅgādibhāvena ekalakḥhaṇattā. Jahāti pāpakan ti etena pariññābhisamayādayo pi dassitā. Abhisamayalakḥhaṇena ekalakḥhaṇattā. Rāgadosamohakkhayā ti etena avasiṭṭhakilesādinam pi khayā dassitā. Khetabbabhāvena ekalakḥhaṇattā ti.

Ayam lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyam Bhagavato ko adhippāyo?

Ye mahābhogaṭam patthayissanti, te dānam dassanti dāḷḍhiyam pahāṇāya. Ye averataṃ icchanti, te pañca verāni pajahissanti. Ye kusaladhammehi chandikāmā, te aṭṭhaṅgikam maggaṃ bhāvēssanti. Ye nibbāyitukāmā, te rāgadosamohaṃ jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evam nibbacananidānasandhaya vattabbā ti.

Ayam catubyūho.

7. Āvatto ti.

Yañ ca adadato macchariyam yañ ca asaṃyamato veram yañ ca akusalassa pāpassa appahānam, ayam paṭipakkha-niddhesena samudayo. Tassa alobhena ca adosena ca amohena ca dānādīhi pahānam, imāni tṇi kusalamūlāni. Tesam paccayo aṭṭha sammattāni, ayam maggo. Yo rāgadosamohānam khayō, ayam nirodho ti.

Ayam āvatto.

8. Vibhatti ti.

Dadato puñṇam pavaḍḍhati ti.

Ekamsena yo bhayaḥetu deti, rūgaḥetu deti, āmisakiñ-cikkhaḥetu deti, na tassa puñṇam vaḍḍhati. Yañ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusaleṇa cittaṇa anukampanto vā apacāyamaṇo vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ paḍiḍḍhiyaṃ deti sabbasattānaṃ vā abhayaḍānaṃ deti, mettacitto hi tajjhāsayaṇo nissaraṇasaṇṇi dhammaṃ deseti.

Samyamato veraṃ na ciyati ti.

Ekamsena bhayūparatassa ciyati. Kiṃ kāraṇaṃ?

Yaṃ asaṃmattho. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gahetvā hatthaṃ vā chindeyyuṃ, jivantaṃ pi sūle uttaseyyuṃ' ti. Tena samyamena veraṃ na ciyati. Yo pana evaṃ samāno veraṃ na ciyati, yo pana evaṃ samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na ciyati. Samyamato nāma sīlaṃ. Taṃ catubbidhaṃ: cetanāsīlaṃ, cetasikaṃ sīlaṃ, samvaro sīlaṃ, avitikkamaṃ sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapakāyakaṃ sattatipsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na ciyati, asamyamato pi veraṃ na ciyati, dāneṇa paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upa-ciyaṃti, anumodato pi puññaṃ pavaḍḍhati, cittaṃpasādato pi veyyāvaccakriyāya pi, samyamato pi sīlasamvarato soracca-to², veraṃ na ciyati, pāpaṃ na vaḍḍhati, akusalaṃ na

¹ vihedhanattham.

² sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Samyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otaṇṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādihi indriyehi hoti ti.

Ayaṃ indriyehi otaṇṇā.

Samyamato veraṃ na cīyati ti samyamo nāma sīlakkhandho ti.

Ayaṃ khandhehi otaṇṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tihi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīpi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatānaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇṇā ti.

Ayaṃ otaṇṇo.

13. Sodhanaṃ ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhanaṃ.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammānāṃ

¹ arabbha² throughout.

āmisadānaṃ abhayadānaṃ atṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyadīṭṭhim pajahati vicikicchā pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapaḥānassa samādhī yathābhūtañāṇadassanaṃ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasaṃmādiṭṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriyavatthu, taṃ sīlassa padaṭṭhānaṃ. Samyamato veraṃ na ciyati ti sīlamayaṃ puñṇakriyavatthu, taṃ samādhissa padaṭṭhānaṃ. Sīlena hi jhānena pi rāgādīkilesa na ciyati. Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapariḷhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti paḥānapariññātaṃ bhāvanāmayāṃ puñṇakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhānā lubbhitattā abhijjā, lobho akusalamūlaṃ. Doso ti dōso dussanā dussitattā byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamāyo asambodho appativedho dummejhaṃ bālyaṃ asaṃpajāññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayā nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

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|---|---|
| Akanitthagāmi*, 190 cp. A. IV, p. 380 | without failing), 56 cp. Jāt. II, p. 91, 11 |
| Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236 | Akkhama (a + khama), 77 |
| Akallatā, 86 cp. Dh. S. 1156. 1236 | Akhaṇḍakāritā, 45 |
| Akāca (spotless) ² , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1 | Agati*, 31, 43, 44, 83, 84, 117 |
| <i>Akissava</i> ³ , 132 | Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162 |
| Akusala, 161, 183, 184, 191, 192 | Aggaphala*, 15, 82 |
| Akusalakammāpatha* (10), 43, 96, 160 | Aggi (3), 126 |
| Akusalapariccāga, 50 | Aṅkusa, 2, 4, 127 |
| Akusalamūla* (3), 126 | Aṅgaṇa*, 88 |
| Akusalavitakka* (3), 18, 126 | Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125 |
| Akusalasaññā* (3), 126 | Ajajjara (not frail), 55 cp. S. IV, p. 369 |
| Akusalūpaparikkhā* or 'lapa- rikkhā, see p. 276 n. 2. (3), 126 | <i>Ajjhārūhati</i> ⁴ , 173 |
| Akkhara*, 4, 8, 9, 38 | <i>Ajjholambati</i> , 179 |
| Akkaṇavedhitā (shooting | Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136 |

¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaṇṇan ti attho.

⁴ = ajjhottharati (Com.).

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| Aññathatta, 22 cp. S. III, p. 37; It. p. 11 | Adhipateyyapaccayatā, 80 |
| Aññātavindriya*, 15, 54, 60, 191 cp. Dh. S. 553 | Adhippāya, 3, 23, 32, 33, 34 |
| Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505 | Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169 |
| Atthamaka (= sotapattimaggaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; ¹ Mhv. I, p. 159, 8 (502) | Anaṅgaṇa, 87 |
| Atthiti (a + ṭhiti), 88 | Anajjhācāra, 44 |
| Atidhonaṇācārī*, 129 | Anaññātāññassāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296 |
| Attabhāvattlu*, (4), 85 | Anattaniya, 18 |
| Attakilamatha, 110 | Anattasaññā*, 28 |
| Attāññutā*, 29, 80 | Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°) |
| Attasaññā*, 27 | Anabhinandita, 16 |
| Attasamāpapidhāna, 29, 50 | Anāgāmi*, 189 |
| Attha* (sixfold), 5, 8, 9 | Anāgāmiṭṭhācchikiriyāya paṭipanna, 189 |
| Atthakusala, 20, 33 | Anāvaraṇa(nāṇa), 99 |
| Atthapaṭisambhūdi, 20 | Anāvaraṇaṇāpadassana, 18 cp. Mil. p. 105 |
| Atthasandhi, 38 | Anāvila, 28 |
| Atthe-nāṇa*, 54 | Anāsava, 31 |
| Adinnādāna*, 27 | Anāhāra, 16 |
| Adosa*, 27 | Aniccasaññā*, 27 |
| Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388 | Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333 |
| Adhiṭṭhāna, 1, 2, 4, 107 | Animittavimutta, 190 |
| Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125 | Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413 |
| Adhipaññāsikkhā, 54, 191 | Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307sq. |
| Adhipateyya, 54 | |

¹ The error of the Andhakās (cp. K. V. A. p. 67sq.) is repelled by the words Yā imesu... idam saddhindriyam (Nett. p. 19).

² Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etena' ti paccavekkhitvā paribhūñjanapaññā, tam atikkamitvā caranto atidhonaṇācārī nāma.

- Aniyāyānika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II,
 p. 280; Mhv. I, p. 167, 11
*Anītiha*¹, 166 cp. It. p. 28sq.
 Anugiti, 2, 3, 10, 21, 175
 Anuññāta, 161, 184, 185, 186,
 187, 192
 Anuññāta, 192
 Anunaya, 69 cp. Dh. S. 1059;
 Mil. p. 44; 122; 165
 Anupasagga, 55
 Anuparivatti, 16, 17
 Anupassitā, 28
 Anupādāna, 31
 Anupādisesa*, 109. See Nib-
 bānadhātu.
 Anupubbi, 1
 Anuppāde-ñāna*, 15, 54, 59,
 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessa-
 tion), 14
 Anusandhivacana, 21
 Anusaya, 13, 14, 18, 79, 80
 cp. Mil. p. 361
 Anuseti, 32 cp. S. III, p. 35
 Anekadhātu - nānadhātu - ñā-
 na*, 97
 Anekadhātu-loka*, 97
 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyi*, 190 cp.
 A. IV, p. 380
 Anvaye-ñāna*, 54, 127, 191
 Anvāyika, 111
 Apacayagāmi, 87 cp. Dh. S.
 277 &; apacaya = nibbāna,
 cp. K. V. p. 156
 Apatthita, 16
 Aparāpariyavedaniya, 37, 99
 cp. K. V. p. 611 sq.; Mil. p. 108
 Apariññāta, 79, 80
 Apare pariyāye, 37
 Apalokita, 55 cp. S. IV, p. 370
 Apāyakusala, 20
 Apilāpana (repetition), 15, 28,
 54 cp. Mil. 37; Dh. S. 14.
 23. 290. 1349 (apilāpanatā)
 Apuññapaṭipadā, 96
 Appakāsana, 11
 Appaṭisandhika, 16
 Appaṭihata, 17, 18 cp. P. V. A.
 p. 280
 Appaṭihatapātīmokkhata, 50
 Appanīhitavimutta, 190
 Appanīhitavimokkhamukha*,
 90, 118, 119, 123, 124, 126
 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāna² (4) 119, 120, 124
 cp. Dh. S. 183
 Abyākata, 191
 Abyāpajjha, 27
 Abyāpāda*, 106, 107
 Abyāpādadhātu*, 97
 Abhigijjhati, 18
 Abhijappā (strong desire), 12
 cp. Dh. S. 1059. 1136

¹ Com.: Itihāsa ti evam na itikirāyapavattim attapacca-
 kkan ti attho. Cp. J. P. T. S. 1886, p. 111.

² N'atthi etissa pamānan ti appamaññā (Com.).

| | |
|--|---|
| Abhijjhā*, 13 | Ariyasacca* (4), 19, 22 |
| Abhināṇā*, 19, 20 | Ariyā*, 113 |
| Abhitunna (struck), 110 cp. S. II, p. 20; Jāt. I, p. 407 | Arūpadhātu*, 63, 97 |
| Abhinighāta, 59 | Allobha*, 27 |
| Abhinibbidhā, 61*, 98 | Avakaḍḍheti, 4 |
| Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21. 298 (°panā) | Avatarati, 22 |
| Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099 | Avikkhepana, 54 |
| Abhinīhāra, 26 cp. Mil. p. 216 | Avijjā*, 27, 28, 75, 79, 80, 126 |
| Abhipatthiyana, 28 | Avijjādhātu*, 97 |
| Abhilambati, 179 | Avijjāpāhāna, 121, 123 |
| Abhilepana (pollution), 11 | Avitatha, 4 |
| Abhisamkhāra, 99 | Avipakka, 98 |
| Abhisāṅga*, 110, 112 cp. Jāt. V, p. 6, 8 | Aviparītasaññā* (3), 126 |
| Abhisaddahati, 11 cp. Mil. p. 258 | Avippatipādana (incapacity of speaking confusedly), 27 |
| Abhisamaya, 20 cp. S. B. E. XXXVI, p. 245, n. 1 | Avippatīsāra, 29, 67 |
| Amama ³ , 141 | Avisajjaniya, 161, 176, 177, 178, 191 |
| Amoha*, 27 | Avihimsā*, 106, 107 |
| Ayoni, 39 | Avihimsādhātu*, 97 |
| Ayonisomanasikāra*, 28, 39, 127 | Avūpaccheda, 79 |
| Arāṇa ⁴ (refuge), 55, 176 | Aveccapasāda*, 28, 50 |
| Arahatta*, 15, 82 | Asamkhata*, 14, 20, 55, 127, 188, 191 |
| Arahā, 20 | Asamkhārāparinibbāyī*, 190 cp. A. IV, p. 380 |
| | Asamatta, 99 |
| | Asamanupassanā, 27 |
| | Asamugghāta, 79, 80 |

* In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sarāṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

| | |
|--|---|
| Asampañivedha, 27, 79, 80 | Āraṇṇa ³ , 145 |
| Asādhāraṇa ¹ , 49, 50 | Ārambha (object), 70, 71, 72, 107 |
| Asāraddha (skr. a + samrab-dha), 88 cp. Vin. III, p. 4; A. II, p. 14 | Ārammaṇa* (6), 191 |
| Asubha*, 24, 27 | Ārammapapaccayatā, 80 |
| Asubhasañña*, 27 | Ālayasamugghāta (the rooting out of feigning), 121, 123 |
| Asekha, 155, 156, 157, 158 | Ālokapharaṇa, 89; °natā, 89 |
| Asekhabhāgiya, 21, 128, 149, 150, 151, 152, 154, 155, 156, 157, 158, 161, 189, 190, 191, 192 | Āvatta, 1, 2, 3, '81, 105 |
| Assaddhiya, 40 | Āvattana, 113 cp. Mil. p. 251 |
| Assāda*, 27, 28 | Āvārayati (to bar), 99 |
| Assāsapassāsa, 16 | Āviñchati (ā + viñchati, skr. vicchāy, to incline to), 13 cp. S. IV, p. 199 |
| Assirī ² , 62 | Āsatti, 12, 128 cp. S. I, p. 212 |
| Ahamkāra, 127 | Āsava* (4), 31, 114, 115, 116, 118, 119, 124 |
| Ahirika*, 39, 126 | Āsavati, 116 |
| Ākāra* (gram.), 4, 8, 9, 38 | Āsātikā, 59 |
| Ākāra (not gram.), 73, 74 | Āsisanā, 53 cp. Dh. S. 1059. 1136 |
| Ākāsaññācāyatana*, 26, 39 | Āhaccavacana, 21 cp. Mil. p. 148 (āhaccapada); S.B.E. XXXV, p. 209, n. 1 |
| Ākiñcaññāyatana*, 26, 39 | Āhaṭanā, 59 |
| Āgālha, 77, 95 cp. A. I, p. 295 sq. | Āhāra*, 31, 114, 124 |
| Āghātavatthu* (9), 23 | |
| Āneñja, 87, 99 cp. S. II, p. 82 | |
| Āpodhātu*, 74 | |
| Āyakusala, 20 | Īcchā, 18, 23, 24 |
| Āyatana*, 64, 65, 66, 68; (6), 13, 28, 30, 69, 80; (12), 57, 82; (10 rūpīni), 69 | Īcchāvacara, 27 |
| | Īñjana*, 88 |
| | Ītthānīttānubhavana, 28 |
| | Īto bahiddhā*, 93, 110 |

¹ = āvenika (Com.).² = alakkhika (Com.).³ = āraṇṇaka (Com.).⁴ = phandanā (Com.).

| | |
|-----------------------------------|-----------------------------------|
| Idaṃ - saccābhinivesa*, 115, | Uddhamsota*, 190 cp. A. IV, |
| 116, 117, 118, 119 | p. 380 |
| Iddhippāda* (4), 16, 31, 83 | Upakkilesa, 86, 87, 88, 94, |
| Iddhimā, 23 | 114, 115, 117, 118 |
| Iddhivisaṃ, 23 | Upagamana, 27 |
| Indriya* (2), 65, 66, 68, 70; | Upacaya, 113 |
| (3), 100, 101; (4), 19, 31, 83, | Upatthaddha, (skr. upa + |
| 88; (5), 31, 64; (10), 57, 69, 83 | stambdha), 117 cp. Vin. III, |
| Indriya (sotāpannassa), 18 | p. 37; Mil. p. 110 |
| <i>Indriya (lokuttara)</i> , 162 | Upadhi*, 29 |
| Indriyaparopariyatti-vematta- | Upanayana, 63 |
| tā-ñāṇa*, 101 | Upanikkhipati, 21, 22 |
| Indriyabhūmi, 192 | Upanissaya, 80 |
| Indriyavavathāna, 28 | Upapajavedaniya, 37, 99 cp. |
| Indriyasamvara, 27, 121, 122, | K.V. p. 611sq. |
| 123 | Upaparikkhā, 8, 42 |
| | Uparima, 88 |
| Ukkaṇṭha, 88 | Upasampadā (kusalassa), 44 |
| Ugghaṭitaññū, 7, 8, 9, 125 | Upahaccaparimibbāyi*, 190 cp. |
| cp. A. II, p. 135 | A. IV, p. 380 |
| Ugghaṭanā, 9 | Upātivattati, 49 |
| Ugghaṭiyati (denom.), 9 | Upādāna*, 28, 31, 41, 42, 47, 48; |
| Ugghaṭeti (to open, reveal), 9 | (4), 114, 115, 116, 117, 118, 124 |
| Ugghātanigghāta, 110 | Upāyakusala, 20 |
| Uccheda, 95, 112, 160 | Upāyāsa*, 29 |
| Ucchedaditthi*, 40, 127 | Upekkhā*, 25, 121, 122 |
| Ucchedavāda*, 111 | Upekkhādhātū*, 97 |
| Ucchedavādi, 111 | Uppādavaya*, 28, 41 |
| Uttamaṅga (m.), 56 | Upeti*, 66 |
| Uttarika, 50 | <i>Upecca</i> 3, 131 |
| Uttānikamma, 5, 8, 9, 38 | Ubbhatobhāgavimutta*, 190 |
| Udatta*, 7, 118, 123 | Ummujjanimujja, 110 |
| <i>Udāna (m.)</i> , 174 | Ussāhanā, 8 |
| Uddhambbāgiya*, 14, 49, 50 | Ussukka*, 29 |

¹ = uḷarapaṇṇa (Com.).

² = gaṇhāti (Com.).

³ = sañcioca, buddhipubbena (Com.).

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|--|---------------------------------|
| Ekagga, 28 cp. Mil. p. 139 | Kamma*, 37, 43, 113, 117, |
| Ekattatā, 4, 72, 73, 75, 76, | 160, 161, 178, 180, 181, 182, |
| 77, 78, 107, 108 | 183, 191 |
| Ekabñji*, 189 cp. A.V, p. 380 | Kammasamādāna* (4), 98 |
| Ekodibhāva*, 89 | Karuṇā*, 25, 121, 122, 124 |
| Esikā, 56 | <i>Kali</i> ³ , 132 |
| | Kalyāṇatākusala, 20 |
| | Kallatāparicita, 26 |
| Okappanā (belief, assevera- | Kasīṇāyatana* (10), 89, 112 |
| tion), 15, 19, 28 cp. Dh. S. | Kāmaguṇa* (5), 28, 81 |
| 12 &; Mil. p. 150; 310 | Kāmadhātu*, 97 |
| (okappeti) | Kāmarāga*, 28 |
| Okāra, 42 | Kāmasukhallikānuyoga, 110 |
| Ogha* (4), 31, 114, 115, 116, | Kāya*, 77, 83, 123 |
| 117, 118, 119, 124 | Kāyagandha, 115, 116, 117, |
| Otarāṇa, 1, 2, 4, 107 | 118, 119 |
| Otāreti, 21, 22 | Kāyasakkhī, 190 |
| Ottappa*, 39 | Kāyasamgaha, 91 |
| Odahana, 29 | Kāyasampīlana, 29 |
| Odhiso, 12 | Kāyānupassitā, 123 |
| <i>Opaguyha</i> ¹ , 136 | Kilesa*, 113, 116, 117, 191 |
| Opapaccayika, 28 | Kilesapuñja (tenfold), 113 |
| Oramattika, 62 | Kilesabhūmi, 2, 192; (4), 161 |
| Orambhāgiya*, 14 | Kilesavinaya, 22 |
| <i>Ohiyati</i> , 174 | Kīlanā, 18 |
| Ovāda (threefold), 91, 92 | Kukkuravatika, 99 |
| | Kudassu, 87 |
| | Kusala, 161, 183, 184, 191, 192 |
| <i>Kaṭasī</i> ² , 174 cp. S. II, p. 178 | Kusalāmūla* (3), 126 |
| Katakicca, 20 | Kusalāmūlaropana, 50 |
| Kappiyānuloma, 192 | Kusalavitakka*, 126 |
| Kabalīkāra-āhāra*, 114, 115, | Kusalavīmaṃsā, 50 |
| 117, 118 | Kusalasaññā* (3), 126 |

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sivathikā (Com.).

³ = aparādha (Com.).

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|--|--|
| Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126 | Catubyūha*, 1, 2, 3, 105 Citta*, 16, 18, 54, 84, 123 Cittapasāda, 191 Cittavikkhepa, 27 cp. S. I, p. 126 |
| Kevala, 10 | Cittasamgaha, 91 |
| Kolaṃkola*, 189 cp. A. IV, p. 381 | Cittasamādhi, 16 |
| Kosajja*, 127 | Cittasampīlana, 29 |
| Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126 | Cittānupassitā, 123 |
| °dhā arūpino (4), 41 | Cittēkaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā) |
| Khama, 77 | Cintāmayi (paññā), 8, 50, 60 |
| Khaye-nāṇa*, 15, 54, 59, 127, 191 cp. K.V. p. 230 sqq. | Cetanākamma*, 43, 113, 160 |
| Khippābhiñña*, 7, 24, 50, 77, 112, 113, 123, 124, 125 | Cetanācetasikakamma*, 96 Cetasikakamma*, 43, 113, 160 Cetopharaṇa, 89 °natā, 89 |
| Gata ¹ , 2 | Cetovimutti*, 7, 40, 43, 81, 82, 87, 127 |
| Gandha (tie, bond), 31, 54; (4), 114, 124 | Chandasamādhi, 15, 16 |
| Gandha ² , 116 | |
| Garaha ³ , 184 | Jaṭā (3), 126 |
| Garutṭhaniya, 8 | Jappā, 12 cp. S. I, p. 123 |
| Gahāṇa, 27 | Jarā*, 29 |
| Gārayha, 52 | Jāti*, 29 |
| Gedha, 18 cp. S. I, p. 73 | Jīvitindriya*, 29 cp. Dh. S. 19 & |
| Gehasita, 53 | Jotanā, 63 |
| Gomaya, 23 | |
| Govatika, 99 | |
| Cakkhu, 191 | |
| Cakkhurūpaviññāṇasannipāta 28 | Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125 |
| Catukkamagga, 113 | |

¹ = nāta (Com.).² = siddha (Com.).³ = gārayha (Com.).

Jhāyī, 77, 161

Jhītvā¹ (skr. jyā, jināti), 145

Ñāna*, 8, 15, 16, 17, 19, 99,
161, 165, 166, 167, 168, 191;
(different species of ñ*), 108

Ñāpadassana*, 17, 18, 28

Ñeyya, 19, 41, 161, 166, 167,
168, 191

Ṭhānāthāna-ñāṇa*, 94 cp. K.V.
p. 231 sqq.

Ṭhitibhāgiya, 77

Taṇhā*, 23, 24, 27, 28, 39, 53, 69,
72, 126; (2), 87; (3), 160;
(36), 37, 38, 95, 160

Taṇhācarita, 7, 109, 110, 111,
112, 114, 115

Taṇhānissaya, 65

Taṇhānusaya, 42, 43

Taṇhāpakkhā, 53, 69, 88, 160

Taṇhāvīpallāsa, 86

Taṇhāvodānabhāgiya, 128, 160

Taṇhāsāṃkilesabhāgiya, 128,
160

Tatra-tatrābhinandi, 72

Tatha, 4

Tattha-tattha-gāṃnīpaṭīpa-
dā, 96, 97

Tapa, 121, 122, 123

Titthaññutā*, 29, 80 cp. M. I,
p. 223; A. V, p. 349

Tipukkhalā² (skr. tripuṣkala),
2, 4, 127 cp. Mhv. II, p.
207, 20 (tripuṣkara)

Tibbagārava, 112

Tiraṇā, 54, 82, 191

Tulanā, 8, 41 cp. M. I, p. 480

Tejodhātu*, 74

Te-dhātuka, 14, 63, 82 cp.
K.V. p. 605

Thava, 161, 188, 189, 192

Thālaka³, 79

Thina*, 86, 108

Thusa, 23

Dandhabhīṇā, 7, 24, 50, 77,
112, 113, 123, 124, 125 cp.
A. II, p. 149 etc.

Dama, 77

Dassana, 161, 168, 169, 170, 171

Dassanabala*, 38

Dassanapariṇā, 19

Dassanabhāgiya, 189, 192

Dassanabhāvanā, 191

Dassanabhūmi, 8, 14, 50

Diṭṭhadhammavedaniya, 37, 99
cp. K.V. p. 611 sq.

Diṭṭhappatta (diṭṭhi), 190

Diṭṭhigata (62), 96, 112, 160

Diṭṭhicarita, 7, 109, 110, 111,
112, 113, 114, 115, 118, 122

¹ = vadhītvā (Com.). The spelling jhītvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S.B.E. XXXVI, p. 342 n.).

² = tīhi pukkhalā, i. e. sobhana (Com.).

³ = dipakapallika (Com.).

| | |
|--|---|
| Diṭṭhinissaya, 65 | Domanassa*, 12, 29; (12), 53 |
| Diṭṭhipakkha, 53, 88, 160 | Domanassadhātu*, 97 |
| Diṭṭhimāna, 37 | Dovacassa, 40, 127 |
| Diṭṭhivipallāsa, 86 | Dosa*, 13 |
| Diṭṭhivodānabhāgiya, 128, 160 | Dosacarita, 24, 90, 118, 122, 190 |
| Diṭṭhisamkilesabhāgiya, 128, 160 | Dosamukha, 190 |
| Dibbacakkhu*, 102, 103 | |
| Disā (4), 117, 121, 122 | Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161 |
| Disalocana, 2, 4, 124 | Dhammakusala, 20, 33 |
| Dukkha*, 12, 29, 41, 42, 47, 72 | Dhammacakka, 8, 60 |
| Dukkhatā (3), 12, 126 | Dhammatā*, 21, 22, 50 cp. Mil. p. 179 |
| Dukkhanirodha*, 72 | Dhammadesanā, 8, 10, 38, 125 |
| Dukkhanirodhagāminipaṭipadā*, 73 | Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572 |
| Dukkhaveḍaṇā*, 67 | Dhammapaṭisambhida, 20, 61 |
| Dukkhasaññā*, 27 | <i>Dhammapada</i> * (4), 170 |
| Dukkhasamudaya*, 72 | Dhammavicayasambojjhaṅga, 191 |
| Dukkha paṭipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc. | Dhammasaññā*, 28 |
| Duggati (twofold), 45 | Dhammasvākkhātata, 50, 175 |
| Duccaritavodānabhāgiya, 128, 160 | Dhammādhittāna, 161, 165, 191 |
| Duccaritasamkilesabhāgiya, 128, 160 | Dhammānupassitā, 123 |
| Dunnaya, 21 | Dhammānusari, 112, 189 |
| Dunnikkhitta, 21 | Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594 |
| Dummaṅku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70 | Dhamme-ñāṇa*, 54, 82, 127, 191 |
| Devā, 23 | Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69 |
| Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41 | Dhūpāyanā (steaming, but used metaphorically), 24 |
| Desanāsandhi, 38 | |

* — dhammakotṭhāsāni (Com.).

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|--------------------------------|---|
| Nandiyāvatta, 2, 4, 7, 113 | anupādisesā nibb ^o , 12, 14, 38, |
| Nandirāgasahagata, 72 | 40, 92, 109, 127 |
| Nandūpasecana, 116, 117 cp. | sa-upādisesā nibb ^o , 38, 40, |
| Jāt. III, p. 144, 25; VI, p. | 69, 127 cp. A. IV, 378 sqq. |
| 24, 13 (mamsūpa ^o) | Nibbidā, 27, 29 |
| Naya, 4, 28, 113, 124, 127; | Nibbedha (piercing), ² 153, |
| (3), 5; (5), 1, 2 | 154, 156, 157, 159, 160 cp. |
| Nayasamuttāhāna, 109 | Jāt. II, p. 9, 25 |
| Nānādhātu-loka, 97 | Nibbedhabhāgiya, 21, 48, 49, |
| Nānādhimuttikatā-ñāṇa*, 98 | 77, 128, 143, 144, 145, 146, |
| Nāma, 15 | 147, 148, 149, 153, 154, 157, |
| Nāmakāya*, 27, 28, 41, 69, | 158, 159, 160, 161 |
| 77, 78 | Nimittānusaṛi, 25 |
| Nāmarūpa*, 15, 16, 17, 28, 69 | Niyyāna, 119 |
| Nighāta, 189 | Niyyānika*, 29, 31, 52, 63, |
| Niccasaññā*, 27 | 83, 92 |
| Nijjīṇṇa, 51 | Niravasesa (inclusive), 14, 15 |
| Nijjhāma, 77, 95 | cp. Mil. p. 91; 182 |
| Nittanphatā, 38 | Nirutti*, 4, 8, 9, 33, 38, 105 |
| Nidāna, 3, 32, 34 | Nirūpadāha, 188 |
| Niddesa, 4, 8, 9, 38 (also a | Nirodha*, 14, 16, 17, 29, 73 |
| subdiv. of byañjana) | Nirodhadhamma, 14 |
| Niddesasandhi, 38, 39, 40 | Nirodhadhātu, 97 |
| Nidhunati, 90 | Nivāpapaṭṭha ³ , 129 |
| Nindiya ¹ , 132 | Nissaya, 7, 65 |
| Nippatti, 54 | Nissitacitta*, 39, 40 |
| Nibbatti, 28, 79, 80 | Nitatta, 21 |
| Nibbānaagāmi, 98 | Nivarana*, 11, 13; (5), 94 |
| Nibbānadhātu*, 38, 40, 97, 109 | Nekkhamma ⁴ , 53, 87, 106, 107 |

¹ nindaniya (Com.).

² = nibbijjhana (nibbijjana, MS.), padālana, scl. lobha-kkhaṇḍhādīnaṃ (Com.).

³ Com.: Kuṇḍakādīnaṃ sukarabhāttena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarirakāle gehato bahi nikkhamitum alabhanto heṭṭhā mañcādisu samparivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

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|---|---|
| Nekkhammadhātu*, 97 | Paññindriya, 7, 15, 16, 19, 191 |
| Netta (for nettā, skr. netar), 130 | Paṭigha*, 69, 88 |
| Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125 | Paṭikkhitta, 161, 185, 186, 187, 192 |
| Neyyattha, 21 | Paṭiccasamuppāda*, 22, 24, 32, 64, 65, 66, 68, 69, 70 |
| Nerutta*, 3, 8, 9, 32, 33 | Paṭinissarati ³ , 113 |
| Nevasaññānāsaññāyatana*, 26, 39 | Paṭipakkha, 3, 112, 124 |
| | Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125 |
| Pakatisīla, 191 | Paṭipannaka, 50 |
| Pakāsana, 5, 8, 9, 38 | Paṭipassaddhi*, 89 |
| Pakkula ² , 150 | Paṭirūpadesavāsa, 29, 50 |
| Paccattasamutṭhita, 8 | Paṭisampharāṇa, 27, 41 |
| Paccaya*, 78, 79, 80 | Paṭisamphānabala, 15, 16, 38 cf. Jāt. I, p. 502, 9 |
| Paccavekkhaṇanimitta, 85 | Paṭisandhi, 79, 80 |
| Paccupatṭhāna, 28 | Paṭhavīdhātu*, 73, 74 |
| Pacceka-buddha, 190 | Paṭthana, 18, 27 |
| Pacceti, 93 cp. Mil. p. 125; 313 | Pada*, 2, 4, 8, 9, 38, 192 |
| Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555 | Padaṭṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106 |
| Pañcindriya*, 15, 28, 47, 54 | Padabyañjana, 21 |
| Pañcupādānakkhandha*, 15, 28 | Padasambhitā, 33 |
| Paññakkhandha*, 70, 90, 91, 128 | Padālana, 61, 112 |
| Paññatti (paññatti), 1, 2, 4, 5, 8, 9, 38, 188 | Padhāna*, 16 |
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| Paññāvimutta, 199 | Pamāda*, 13, 41 |
| Paññāvimutti, 7, 40, 43, 81, 82, 87, 127 | |

¹ = ñeyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariiggahanavasena neyyam.

² Com.: tāya katam akkulam pakkulakaranāñ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

³ = niyyāti, vimuccati (Com.).

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¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B. kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkā.

³ = upathambhaka (Com.).

⁴ = pasamsitabba (Com.).

⁵ = pūjaniya.

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| Bhavarāga, 28 cp. Dh. S. 1120 | Micchatta (8), 44 cp. Dh. S. 381. 1003. 1099. 1234 |
| Bhaviṣṣa (skr. bhaviṣya), 53 | Micchattaniyata, 49, 96, 99 |
| Bhavūpasama, 121, 123 | cp. Dh. S. 1028. 1412 |
| Bhāvanā, 161, 170, 171, 192 | Middha, 86, 108 |
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¹ Phalan ti pana sāmāññaphalam (Com.).

² = abhībhavati (Com.).

³ = bujjihitabba (Com.).

⁴ = dālha (Com.).

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| Mohamukha, 190 | 1136 |
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| Yathāra, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208 | Lapana, 94 cp. Mil. p. 383 |
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* Samyuttanikāyavaralañcika, the compound consonant *ñj* being often spelt *ñc*. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also *lañjeti*, Jāt. I, p. 452, 5.

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¹ = puññabhāvanā (Com.).² = aparaddha, khalitapuggala (Com.).

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¹ = vattati (Com.).

² = vimociyamāna (Com.).

³ = atiseti (Com.).

⁴ = samantato pallavagahaṇena virūḥa (Com.).

⁵ = samsarita (Com.).

⁶ = sakyate, sakkā (Com.).

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¹ = pakkhipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabrahmacāri (Com.).

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¹ = acchiddacatupārisuddhisīlavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubbhāraṃ nāvam udakam bahi siñcitvā laḥukāya nāvāya appakasiren'eva pāragū bhaveyya pāraṃ gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivatti (Com.).

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| I, p. 71sq. = 174sq.; 178 | II, p. 92sq. = 163 |
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¹ In a few cases, where the same quotation occurs more than once, I have added here the source which escaped my notice before.

- S. II, p. 101 sq. = 57
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¹ 'Ajj' eva kiccam ātappam, and so on.